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ABSTRACT

Family conservation is a new approach for strengthening nuclear families on a system level. The family communiversity is an agency developed to effect that approach. A discussion of family conservation on the systems level concerns the need for coping with those forces detrimental to families. The objective of family conservation is to maximize family potential and enhance quality of life. A major reason cited for the need for family conservation is the ineffectiveness of helping professions and other family-serving systems and institutions. The family communiversity is viewed as a means of effecting family conservation by functioning as an interdisciplinary critic, advocate, educator, and activist. One model of the family communiversity is described, including its development and testing out by questionnaires mailed to 28 professionals working in the family welfare field. A discussion of responses received from 22 professionals considers the usefulness of the family, the inadequacies of present family-serving systems and the feasibility of the family communiversity. (NRB)

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A DESCRIPTIVE MODEL OF A FAMILY COMMUNIVERSITY

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CHAPTER 1

INTRODUCTION

The American family is in crisis today. The pessimists say it is on the way out or is otherwise completely useless. The modernists say it is in need of drastic changes. The optimists and realists say it is merely in transition and is definitely here to stay. We know it is disintegrating in increasing numbers and adopting some amorphous forms. We also know it is not meeting the demands of many people nor is it performing some of its important functions adequately. The effects from this situation are so varied and complex that we cannot begin to add them up.

Apart from the many frailties that people have that make family survival difficult, there are frailties in our various family-serving systems and institutions. There are still many gaps in our knowledge and many discrepancies in our services. Some things are mishandled, overlooked or taken for granted. Some priorities are skewed. Legislators often react to special interest groups. In places, there is an abundance of apathy and rhetoric. Creativity and innovation are often slow in coming. Resources may be available but some are not adequately mobilized. A consensus is often lacking even on some fundamental things.

Some astute social welfare thinkers are saying that some of yesterday's social concepts and programs, as well as some social agencies and institutions are not fully attuned to today's changing demands. Because conditions change and social policy evolves, new approaches must be constantly devised. It seems propitious, especially if the family is in crisis, to search earnestly for new concepts and consider the establishment of a new agency to work exclusively along new directions to strengthen family life.

There is one somewhat anomalous phenomenon in regard to one aspect of the crisis in our family life. There is really no consensus that family breakdown or family deterioration are major national social problems. They have not been the central theme on our national agenda. No national organizations--civic, social welfare, religious, professional or governmental--has ever held a national conference focusing strictly on them. Few special programs aimed at reaching the millions have been developed or launched to cope with excessive breakdown. Few local or national agencies, organizations or institutions can be said to have mobilized themselves for it.

The assertion that family breakdown and family deterioration are excessive is at once deliberate and crucial. It goes to the heart of part of the crisis. However, there is almost no recognition that family breakdown is excessive. It may be high but not too high. Unless and until the equation is made between the crisis and excessiveness of breakdown, there will likely continue to be more rhetoric, inadequate agendas and unmet needs. A high degree of moral outrage is thence required as the first step toward any mobilization process.

In looking at some other major national problems, like civil rights, poverty, crime, pollution, energy, disease control, etc., within the space of about a decade, great moral outrage was generated and the nation quickly mobilized itself into action. Some, like civil rights, were considered an insult to our two hundred year history, while others, like energy, were considered imperative to our continuance as a world leader. Congress was impelled to take the leadership in their resolution and a host of new bureaus, agencies and even some new government departments were established. Massive funds were appropriated. (See Appendix A for actions taken on ten problems).

For a variety of reasons, there are some who are looking to Congress to do something more for families. A White House Conference on Families has been called for 1981. Profuse statements are made on occasion about how the strength of our nation and the quality of our civilization depends on the health and integrity of our family life. When a problem generates only minor moral outrage and continues unabated, a new and provocative concept becomes imperative, along with a new vehicle to implement it. The new concept to be developed in this study is "family conservation" and the new vehicle is the "family communiversity".

Statement of Problem

Improving the physical quality of our life has become an important part of our national agenda in the past decade. We have suddenly become extremely concerned about the deterioration of our air, water, landscape and neighborhoods. Massive efforts have been launched to cure and prevent our deadly persisting diseases. New professions and professional specialties have been created. Various goals and deadlines have been set and eagerly worked on. Courts at all levels have been brought in to assist in the process.

The quality of our family life is just as important as the quality of our physical life. Tallman's (1976) assertion is very fitting in regard to the family:

> It is naive to believe that a cure for cancer is more complicated or worthy of more scientific effort than finding ways for human beings to effectively live together (p. 22).

Unstable and non-viable families, as numerous as they are, take a heavy toll on our society. Duvall (1970) makes this assessment:

> Family stability of all cultural and racial groups is imperative today, when what happens to one child affects all

> others . . . Breaking and broken families are a threat to all others. . . Unstable, irresponsible homes perpetuate problems already too acute to bear (p. 17).

An examination of some of the statistics on breakdown and deterioration is necessary. There is, according to some experts, a national crisis with children in America. Redl (1966) considered the crisis as "acute" as far back as 1962 (p. 3). Participants at the 1970 White House Conference on Children seemed to be in general agreement with that observation. Millions of children are having to cope with an assortment of trying conditions. The U. S. Department of Commerce (1978) reports that in 1976 (the latest year complete statistics are available) there were 1,115,490 children affected by divorce--there were 1,083,000 divorces and 1.03 children on the average per divorce (p. 79). The same statistics show that in 1977 there were 9,192,000 family units headed by a single parent, of which 7,701,000 were females (p. 49). Bane (1976) estimates that 4 out of 10 children born in the 1970's will spend a part of their livelihood in a one-parent home, usually with the mother as the head (pp. 109-110).

Illegitimate pregnancies are also on the rise especially among teenage girls. The proportion of first births to females who have no legal partners, according to Glick (1976), has more than doubled in the last two decades--from 5 per cent in the late 1950's to 11 per cent in 1971 (p. 3). Glick (1976) also reports that almost 1,000,000 of these mothers are setting up their own households with their babies every year (p. 3). Very nearly half of all black births are out-of-wedlock ones. The U. S. Department of Health, Education and Welfare (1979) reports that in 1977 for all ages, 464.9 out of 1000 live black births were to unmarried black mothers (p. 19).

Venereal disease, a partial index of family integrity, has reached endemic proportions among teen age youth. The U. S. Department of Commerce (1978) reports that in 1976 there were 1,073,800 reportable civilian cases of gonorrhea and syphyllis in the U.S.(p. 121).

There are at least three approaches society can take in responding to widespread family breakdown. One approach is to proceed in a normal fashion on the assumption there is nothing unusual about the situation and that things have to take their natural course. There is a further assumption that our systems are working as adequately or effectively as possible hence there is no need to question their efforts. No intervention or special social change is required in what might be called this "establishment" approach.

A second approach is to assume that old ways and old structures are moribund or outdated, hence the logical thing to do is to attack them and build new ones. Past attitudes and practices about such things as sex, love, marriage and family life are declared to be unnatural, inhuman, backward, undemocratic, stultifying, sick, insane, etc. A host of family life authorities and millions of Americans have adopted this position for over a decade. Much of it came in the wake of the "new morality".

The over-riding principle here is freedom in the pursuit of happiness. Whatever pleases people or brings happiness is acceptable and appropriate. Whatever requires effort or sacrifice is to be avoided. Morals and laws should play a minimal role.

The approach taken by those who consider the nuclear family as a decadent entity is to search for alternatives. The latter take a variety of forms, from group marriage to non-marriage. Monogamy is scorned either subtly or virulently. Mead, the late anthropologist, used to laud the American way of repeated marriage and divorce because it demonstrated we were searching for the ideal. On another occasion, Mead (1949) called chastity in youth as an "ideal which . . . is one of the most conspicuous examples of our insistence on hitching our wagon to a star (p. 324). For lack of a better term, this second approach may be referred to as the "avant garde".

The third approach is more moderate and may be referred to as the "conservation" approach. Instead of attacking old structures and philosophies from every possible angle, it seeks to build on them. It recognizes the value of something that has withstood the test of time but,not being entirely content with it,improves that which can be improved. Inherent here is that people have great potential and that most of them use only a portion ot it. Ideals are worthy as are some moral standards. On the systems level, there is a recognition that some facets need scrutiny and some improvement in performance is also possible.

The "avant garde" and the "conservation" positions are virtually incompatible. The former group is smaller but it is growing rapidly and is much more vocal and aggressive. To some extent, the allegiance depends on one's position in the life-cycle with younger people being attracted more by the "avant garde" group and older people by the "conservation" group.

There are at least three broad categories of remedial services that can be rendered to troubled or weak families: preventive, ameliorative and supportive.

a. Ameliorative: To "ameliorate" is defined by Webster's Dictionary (1976) as "to make better; to improve". Divorce courts, by untangling conflicting couples from their supposedly insoluble marriage problems, would be ameliorative.

b. Preventive: Webster's Dictionary (1976) defines "prevent" as "to keep from happening; to hinder the progress, appearance or fulfillment of; to make impossible through advance preparations" (p. 1798). Counseling services, for example, are provided to help people solve or work through their problems or conflicts. Their general aim is to enhance people's capacity to cope with life, which is to say, to keep worse problems from coming up.

c. Supportive: The word "support" is defined by Webster's Dictionary (1976) as "to uphold by aid, countenance, or adherence; to actively promote the interests or cause of" (p. 2297). Much of the government's services for individuals and families are supportive in nature. Their general aim is to fill the gap in the needs of people.

Education is another remedial effort but it is not generally for troubled persons. Its aim is to give people added tools and knowledge to enable them to be more effective in their daily lives.

Much of the above three remedial efforts are rendered on a limited basis, on a limited level and for limited purposes. By and large, an agency-client relationship is necessary to effect them. Counseling is often referred to as the application of band-aids since it is basically concerned with treating symptoms. Some ameliorative services, such as public welfare, which are supposed to be temporary in nature end up as permanent intergenerational ones.

There are other things, some at other levels and some for other purposes, that must be done if in the long run the gamut of needs of families are to be met and if the causes of some problems are to dealt with. Thus, there are millions of people and families who are not being reached and conceivably cannot be reached on a one-to-one basis. The unreachable and the difficult to reach need special approaches. There are various core issues which unless they are attacked in some way will hardly bring about any meaningful reduction in family breakdown or deterioration. There are stresses and influences that go unchallenged some of which have very adverse effects on family life.

On the other hand, there are resources that are not fully mobilized.

There are techniques that await application in bringing about family betterment. Then there are challenges, some portentous like the energy crisis, that will call for radical measures and adaptations and which if not effectively developed will bring added family and social turmoil. Some experts hold the view that development of a national family policy will ameliorate much of the situation for families. Many see no need for any new measures.

An extremely crucial issue insofar as the need for other services for bettering our family life is concerned is whether families as a whole are realizing their potential. If they are, there is little need for consideration of other services. If they are not, it would seem there is justification for such consideration, including delineating their type, level and theater of operation. It has to be assumed there is a degree of serious concern in investigating the true and exact nature of the situation followed by a degree of concern in doing something about it. A brief inquiry into this crucial issue is in order at this point.

Few family welfare leaders would venture to say there are no gaps or inadequacies of one sort or another in our services or systems or even in family's individual performance. Some will say that society can do a better job helping those families who are in need or in difficulty. Few will venture to say what new kinds of services are needed. There is some rhetoric and there is some honest facing of facts.

Mace and Mace (1974), international authorities on the family and involved in a variety of levels, call for some radical changes in marriage but they are convinced that the number of happy, successful marriages could be greatly increased if only we could deal with the "widespread ignorance and stubborn indifference" (p. 8). Mace (1975) defends the nuclear family and considers it "poor reasoning and gross injustice" to accuse it of being the cause rather than the victim of many current "misfortunes" in society (p. 28). He believes that "enabling nuclear families to function effectively could do more to mitigate these evils than almost any action we could take at the present time" (p. 28).

Some professionals, in and out of family welfare, voice concern for the development of sounder foundations for families. Some speak of the need for a more wholistic view, for bringing new techniques to bear on family living and for the return to some traditional values. Genne (1973) contends that "the families of America and the world need a total environment, both internal and external, if these families are to realize their fullest potential and render their greatest service to humanity" (p. 22).

Ellis (1976) speaks of how we must affirm the need to place high priority on building people who can contribute to the nation's well-being:

> If this building process is to be successful for large numbers of people, more families must be able to carry out their functions more effectively. The challenge is to find ways to strengthen the family through a well-coordinated system of medical, social and educational supports (p. 131).

Schindler (1964), a physician, noting how the family is by far the cause of much emotionally induced illness, says:

> The saddest part of this family failure is that with a small amount of steering the families that have been off-center for generations might be guided into the proper channel, where they have become an effective educational factor for good. But, as in other fields of emotional guidance, there are no organized programs for accomplishing such an improvement (p. 116)(emphasis added).

Yorburg (1973), in discussing the future of the family, talks about "the extravagant vistas promulgated by the mass media and fed by runaway fantasy (which) need correcting along more realistic lines" (p. 200). She adds:

> And this too will come as behavioral science continues to provide the data and the techniques of more honest appraisals of self, others and society. People will increasingly use behavior science technology--self- and family-directed techniques for reducing family conflict--that will become common knowledge. These techniques will be brought into the home increasingly through television demonstrations, books, magazines and word of mouth (p. 200).

Fromm (1956), a psychoanalyst, considers love as mutual sexual satisfaction and love as a haven for aloneness as two normal forms of the disintegration of love in Western society (p. 79). He also notes how modern man has exceedingly little self-discipline outside of the sphere of work (p. 91).

Vincent (1973) writes that,"Nor is there any doubt that millions of couples desire a greater degree of 'willness', more meaning and fulfillment than they are experiencing in their marriages" (p. 257)(emphasis added).

Mace (1973), in his foreword to Vincent's above book, says:

> He (Vincent) argues convincingly that we are callously allowing potentially good marriages to die of neglect, of malnutrition, of exposure to destructive disease; that this is costing us an appalling price in personality disorder and in social dislocation; and that the time has come to recognize that marriage is a highly complex and difficult task, offering great rewards to those who succeed and abject misery to those who fail. We therefore need to provide the kind of competent health-promoting services to marriage that we now offer in other areas vital to our well-being.

(p. viii).

Duvall (1970), writing about the need to have faith in families, says:

> Few programs are designed to upgrade and assist families in their tremendous tasks of developing citizens for present-day roles (p. 9).

Duvall (1970) elaborates the need for higher standards for marriage as a way of strengthening family life and, noting how few resort to premarriage and marriage counseling, says, "No wonder that most divorces occur in the first few years of marriage, before most couples have even had a chance to find out what it is all about" (p. 190).

The foregoing overview gives some indication of what a great number of people--millions of them--need today to attain or maintain viability and stability in their family life. If crises are to be reduced, the millions who were pointed out as being ignorant about marriage need more than expedient or short-term solutions. There are others, including those who are unwilling or unable to help themselves, who need new behavior science and other techniques to help them. If families need some restructuring, do not also the various helping professions as well as the family-serving systems and professions? So there are deficits in people and in society that bear intimately on family viability and stability.

To investigate a broader means of strengthening families on a mass basis is the central concern of this study. There are two main problems in this study:

1. Developing a new social concept or dimension to help families become stabler and more viable. This new concept is "family conservation".

2. Developing a model for a new specialized institution to engage in this task of family conservation on new levels, with new approaches and using new techniques. This new agency is the "family communiversity".

Assumptions

There are two basic assumptions made in this study. First, the nuclear family is considered as a value. It is regarded as a value by a substantial segment of our society today. However conventional it may be and however inadequate it may be, with some supports and transformation, it can function effectively and it can continue to meet the needs of many people.

The second assumption is that because the word "communiversity" has something of an academic aura about it, an investigation will be made in this study on the role of universities in social change. However, this investigation is largely intended to throw some light on their limitations in this role and on the kind of operational structure that is needed for an institution to become involved in social change. It is not intended that the communiversity or its model will resemble a university for a communiversity is not intended to be an institution of higher learning.

Delimitations

This study will be confined to the development of an hypothetical model of a family communiversity. Implementation of the model is not to be a part of it. It is, however, necessary to have the model evaluated and the most feasible method of doing that is by seeking the judgment of a group of outside professionals versed in various aspects of family welfare.

Definitions

The term, "nuclear family", is generally considered to consist of the husband, wife and children, born or adopted. It contrasts with the extended family which includes other blood relatives and other persons making up the immediate household.

"Family breakdown" is understood to be a splitting of the marital pair due to divorce, desertion, separation, etc. It is usually the culmination of marital conflict and presumes a legal marriage.

"Family deterioration" is a term somewhat synonymous with family disorganization which can take the form of serious family dysfunction or general weakening. It is generally associated with some disablement or pathology.

The term "communiversity" does not appear in any standard or technical dictionary.

CHAPTER 11

REVIEW OF LITERATURE

The establishment of a family communiversity is premised on the fact that the pressures and challenges facing the family today are of such magnitude that something new, better and different needs to be done. The supposition is that existing agencies and institutions are not meeting family needs adequately or effectively. Such being the case, a new agency is needed to supplement existing ones. This review of literature will proceed through four stages: first, a general introduction to the causes and conditions of social change, second, examination of the specifics of family disorganization, third, the role of the university in social change, and, finally, the communiversity as a specific ameliorative entity.

Causes and Conditions of Social Change

During the past decade, a host of critics and activists have challenged the relevance not only of some of the policies and practices of many of our institutions but their very structure as well. A wide assortment of organized efforts by various segments of society have brought about changes across the whole spectrum of society. The need for such broad sweeping changes in social structure is stressed by many writers.

Hawk (1969) makes the point about the need for change here:

> The fact is that virtually every American institution and subsystem is badly in need of fundamental reform: the judicial, criminal and legal processes, the educational institutions, labor unions, the professional associations, the media. Most institutions have simply developed so that their normal functioning naturally reinforces the

> status quo (p. 169).

Mc Cormick (1970) makes much the same point from a theological perspective:

> The single dominating moral problem and concern of the seventies will not, therefore, be world peace, or poverty or racism. These will remain acute moral concerns, but in and beyond them will be the challenge to take hold of and modify our structures and institutions in such a way that they no longer dictate values with blind inevitability, but allow basic humano-Christian values to live and thrive through them. I see the emergence of a value-ethic as the connatural response to this profound moral need (p. 6).

How is social change to come about? The literature suggests two potential avenues--evolution or revolution. The former pretends that situations improve as time passes naturally and the latter that specific human interventions are needed.

In speaking of revolutionary social change, Alinsky (1971), a rather controversial reformer who has been heavily involved in community organizing, writes that:

> All societies discourage and penalize ideas and writings that threaten the ruling status quo. It is understandable, therefore, that the literature of a Have society is a veritable desert whenever we look for writings on social change. From the Haves. . . . there has come an unceasing flood of literature justifying the status quo. Religious, economic, sociological, political and legal tracts endlessly attack all revolutionary ideas and actions as immoral, fallacious and against God, country and Mother (p. 7).

Gardner (1972), founder of Common Cause and a former Cabinet secretary, speaks quite emphatically about change:

> Institutions don't overhaul themselves. They find it painful. When an institution is in need of renewal, someone must shake it up (p. 72).

Speaking of the history of citizen's movements, Gardner (1972) says:

> Only on the rarest occasions are significant new directions in public policy initiated by the legislature or by the bureaucracy, or by the parties. They are initiated by the people --not "The People" taken collectively, but by vigorous and forward-looking elements within the body politic or they are initiated by special interests (p. 77).

The question is,"Who are to be the agents of social change and where are they to be drawn from?" Is this task to fall to those in the field or be guided by members of the university community? There is little agreement in the literature with regard to the appropriateness or ability of academics to be involved in this function. Underlying things here is C. W. Mills' old question of whether social science should be "value-laden" or "value-free".

Gans (1971), in speaking of the "unsuitabilities of science" insofar as policy research is concerned, writes that:

> (A)cademic social science seeks to understand society, not to intervene in it, resulting in many organizational, theoretical and methodological features that cannot be applied to policy research (p. 19).

He adds:

> Academic sociologists rarely make studies to affect the workings of society; instead they are more likely to study people who do

> so . . . the policy researcher must provide dynamic theories of the social processes to the policy designer so that he can find footholds from which to intervene (p. 20).

Then he says:

> Policy design and research must be concerned with what can be, whereas academic researchers see this task as studying what is, or if they are predictive, what will be. This is only another way of saying that policy research must be normative, but this in turn demands a different perspective. For one thing, the policy researcher must have a thorough understanding of what is, but only for allowing him to see how the present can be changed and at what points he can help the policy designer intervene. He must develop conceptual bridges to enable the designer to make the transition from what is to what can be, from the present to some desired future (p. 24)(emphasis added).

Speaking of scientists and social action, Hirsch (1968) says it is the academic scientist who is in the best position to speak out freely on matters of social application of research and the social responsibility of scientists (p. 1414).

Gouldner and Sprehle (1965) studied the opinions of sociologists on values and social action through a questionnaire mailed to 7000 members of the American Sociological Society about half of whom responded. Responses to one of the relevant questions follows:

> It is more important for a social scientist to understand social problems than to do what he can to cure them.

Agreed	61 %	
Disagreed	26 %	
Uncertain	13 %	(pp. 42-43)

Only a minority of scientists indicated an inclination towards activism.

When seeking new ways and means of coping with a major social problem today, applied social science is perhaps best equipped to come up with recommendations for action. Bell (1972) suggests that the major social problem facing the United States today is "an overload on the political system as a result of the multiplicity of social problems that can't be managed" (. 8). One of the reasons the political system has not been effective in dealing with these issues, Bell adds, is the lack of social science knowledge adequate to the task (p. 8). He notes the absence of a competent agency to deal with this deficit and offers a suggestion:

> To date, we lack any comprehensive accounting scheme which assembles all of our needs in one social budget, seeks to establish priorities, monitors performance, and evaluates the consequences. To that extent, we may need a council of social advisers similar to the Council of Economic Advisers, or at least an expanded Council of Economic and Social Advisers to deal with these problems (p. 9).

Tumin (1965) suggests that for various reasons practicing sociologists "in some important senses . . . are for such things as divorce, adultery, prostitution, crime, delinquency, and interracial disorders" (p. 383).

Family Disorganization

Family sociology is a relatively new field having become a separate division of sociology in the 1950's. Perhaps largely in response to the mounting divorce rate, courses on marriage and the family sprouted in the curriculums of many high schools and colleges. It also became partly disassociated from home economics. A plethora of new books was published during the next decade, all of them confining themselves to the descriptive approach.

Winch and Spanier, in their fourth edition of Selected Studies in Marriage and the Family, confine their treatment of divorce typically to the usual statistics on causes and effects. A contributing author, Scanzoni (1974), offers a new dimension to the problem:

> Although scientific interest in other forms of disorganization (e.g., personal, criminal) has been maintained in recent years, it seems that relatively little thought and research have been expended on marital disorganization. Aside from one or two major contributions, fresh attention to this once popular area appears to have been steadily decreasing. This is perhaps a reaction to the moralistic fervor which was sometimes attached to the early studies of divorce and desertion. (p. 457).

The academic theorists are not in agreement as to whether divorce (the major indicator of family disorganization) is functional or dysfunctional for society.

Scarzoni (1974) cites Farber as one presenting "fresh thinking about divorce" in his treatment of it as functional given his ideal type of "universal permanent availability (p.457). This contrasts with the Burgess theme which Scanzoni notes dominated family sociology, i.e., that divorce is dysfunctional given the ideal of companionship family. Farber's view is that divorce becomes a useful mechanism for the attainment of what is now purported to be a major goal of contemporary marriage, viz., personal welfare (p. 457).

Scanzoni (1974) approaches the issue of family disorganization through the use of "conflict resolution" as the dependent variable. He thus chooses to avoid a bias he attributes to Coser as existing in family research, viz., that conflict is ipso facto considered dysfunctional for the family. Rather he assumes it is neither functional nor dysfunctional for it is simply endemic or inherent in any social system including the nuclear family. The issue for Scanzoni becomes one of "conflict resolution" and he suggests three possible categories for marital conflict:

a. dissolution of the marriage (divorce, desertion, and so on);

b. change of orientations on the part of one or both partners so that dissensus is removed; or

c. institutionalization, i. e., the conflict becomes an accepted part of the system, or, . . . partners "agree to disagree"(p.458).

Winch and Spanier (1974), in their introduction to the section on "Marital Dissolution", suspect that marital dissolution is an expectable event today though they even include death as a form of marital dissolution, which legally it is not. They add:

> It is a universally cultural ideal that life should be orderly and that families, like clocks, should run smoothly, quietly lending continuity to life. However, reflection brings the realization that ideals are not often reality, that disorder is generally as familiar as order, disease as natural as health, and that marital dissolution is not confined to television soap operas (p. 466).

Hauser (1969) predicts that the family will remain a primary social unit and that the extended family will continue to disintegrate. He also predicts that polygynous and polyandrous marriages will increase as a result in part of the increased emancipation of women (p. 34).

Farson (1969) suggests that family service agencies will have to take a fresh look at their role and adopt a model other than treatment and deal with healthy families. They will have to focus their efforts on all families not just the desperate ones. Hence, family service people will become "arrangers of experiences" instead of professional helpers. He submits it is a hopeless task to give intensive training for professionals to engage in solving problems--this can be done as readily by para-professionals. Family service agencies will also become an all-purpose "family fulfillment program" which will apply new technologies like systems analysis to invent family futures and then establish conditions that enable families to achieve their goals. He called on greater use of the mass media by these agencies (pp. 67-74).

In 1959 Duke University held a conference on divorce in which a group of professionals from various disciplines participated. They met primarily to explore the need for establishing an institute on family research. They wrestled for three days on the subject of family stability. At one time, Cohen (1959), an attorney, asks:

> I'd like to know from those who are better specialists that I as to whether there is a "problem" here. There are three questions that could be asked: 1) whether there is a problem that is challenging us, 2) how intense is that problem, i.e., should it be researched, and 3) is it researchable? I don't know at this point, because I don't know whether there is a problem with respect to the break-up of marriage (p. 120).

There was no consensus about there being a problem partly because certain value premises were involved and for some this involved civil liberties. Rheinstein (1959), another participant at this Conference and a law school professor, inquired whether there were any devices in the arsenal of the law by which the break-up of families can be prevented or by which its incidence can be prevented or reduced (p.123). Conference participants considered possible approaches like compulsory pre-marriage education and marriage counseling but took no position on them. One participant, Kolwyck (1959), a practicing lawyer, felt that the need seemed to be for more than just research; it becomes a matter of education or even propaganda (p. 231). He noted how family service agencies have given the legal profession better cooperation than any other agencies but thought that churches left a lot to be desired in cooperating to stabilize the family by minimizing divorce (p.231). There was mixed reaction to this suggestion of a propaganda agency and several participants emphasized it would be out of place in a university setting and certainly at Duke University.

Adams and Weirath (1971) emphasize that their book on the family contains materials introducing the reader to the American family from a "sociological perspective" all aimed at getting one to think "sociologically". They lament how for many years there has been little theory to the questions "how" and "why" about the family's history and current forms in the western world (p.368). Sprey (1971), one of the contributors in this book, attempts to conceptualize a type of family disorganization and deviance where disorganization is absent but one or more members more or less consistently violate their roles. He writes:

> In summary, violation of family roles do not necessarily disrupt the order of family process nor its functioning. For example, a wife may tacitly ignore her husband's infidelity and thus maintain the family as a functioning unit (p. 374).

The realism of the above proposition is questioned if it is recognized that few wives are likely to tolerate an infidelity situation indefinitely.

Sprey (1971) scores the normative approach in considering the family because, for one thing, it leads to research centered around the presumed badness of specific kinds or symptoms of postulated family disorganization.

They cite as an example the controversy about the effects of divorce upon the children and the state. This type of study, they add, contributes neither to the explanation of the disorganization process nor to the understanding of its symptoms and manifestations (p. 368).

Another contributor, Wrong (1971), notes a phenomenon that is generally recognized in some quarters, viz., that sex, marriage and bearing and raising children are becoming private affairs to be settled by individual decisions at individual convenience rather than by institutional regulations of law and religion or by the unwritten law of accepted codes and mores (p. 434). He also takes exception to an emphasis on empirical studies of success and failure in marriage undertaken with the explicit hope that they would give some guidance to efforts to help stem the tide of disorganization (p.435).

Speaking of acquiescence to cultural determinism, Yorburg (1973), in looking at the future of the family, sees premarital sex relations as becoming virtually universal for all classes, living together patterns as a prelude to marriage will likewise probably become universal in our society, and the divorce rate will level off from its present all-time high rate (p. 198). The nuclear family, Yorburg feels, will nevertheless not only persist but become stronger than ever.

The black family has come under increasing attention in recent years. Great issue has repeatedly been taken of the Moynihan Report of 1960 which painted a very gloomy picture of the current and future status of black families. Many black sociologists, including Billingsley and Thompson, contend that that the black family is in no worse condition than the white family and that much of its condition is directly atrributable to the historical repression is has been subjected to.

Zimmerman (1947), is one of the few sociologists to study the family historically. In discussing alternative courses for the family, he says:

> That the family will move further toward atomism seems highly probable.
>
> One of the reasons it cannot stop now is that it is so completely atomized that it produces no stable social body in which to solidify. . . New names for the decaying atomistic family, seeking to give it the prestige of improvement or progress, are constantly being invented.
>
> Anyone who even suggests that the preservation of the familistic system is desirable is simply considered out of his head by modern Plutarchs (pp. 806-807).

Zimmerman's (1947) view of the family situation is:

> (T)here are numerous haphazard generalizations about the break-up of the family and its influence upon human behavior. Yet we have no significant causal analysis of why the alleged break-up of the family occurs. Most sociologists attribute it loosely to the industrial system, which they claim does not require family unity any longer; yet they do not find the industrial system opposed to the family . . . It is evident that logical, meaningful and causal analysis of the family has not been carried far by modern family sociologists. Nowhere has it been suggested that the family might be a changing element in social change--a result at one time, a cause at another (p. 17).

Zimmerman (1947) comes to the following conclusion:

> Consequently we are directly bound to reach the conclusion that unless some unforseen renaissance occurs, the family will con-

> tinue headlong its present trend toward nihilism. There is as yet no force with sufficient power, knowledge and interest to prevent the present trend. National states, except when urgently in need of canon fodder, have seemingly little interest in preserving the family. Their social processes are in the hands of the bureaucrats and the atomists. What knowledge exists of the family and its fundamentals is strictly limited to these two social classes and consists solely of a variegated amount of information (p. 808).

Zimmerman (1947) then suggests we do not have to be victims of cultural determinism nor do we have to face the "Spenglerian end":

> In a theoretical sense, this need not be the course of modern society. We have the intelligence, and powerful enough educational and propaganda agencies, to bring about a revision and the more or less permanent reinstatement of familism. Public opinion could bring this about, once we were convinced of the truth of the causal analysis so elaborately proved in this book. There need be no communist, fascist, totalitarian, pseudo-democratic or other kind of dictatorship to achieve this renaissance. All we really need is to educate the Plutarchs. Then they would shout for familism--with all the vehemence with which they take up "other causes" (p. 809).

Zimmerman's prediction of eventual decay of the family, as other sociologists have pointed out, is unrealistic. There is no basis, arithmetical or otherwise, to compare several hundred thousand families of ancient Roman and Greek civilizations with the fifty million or so families we currently have in the U. S. today. Despite the millions of families that decay, there are still millions of families that can keep our society sound and stable. Zimmerman's proposal that all we really need to do is to educate the Plutarchs is very much of an over-simplification. It wrongly assumes that the Plutarchs are all amenable to education or re-education which they are not. We may, as Zimmerman says, have powerful educational agencies but they are far from being geared toward action for familism and it is doubtful if they could be. The existence of appropriate propaganda agencies is also doubtful. These latter agencies are, however, needed and need to be created. Their creation is the thrust of this work.

The popular magazine, Better Homes and Gardens (1978), presents the results of a questionnaire published in an earlier issue and which brought responses from 302,000 people, largely from the middle class. From a random sample of 10,000 from the large group, they were led to conclude that "Family life in America is strong and well and withstanding many of modern day society's changing values" (p. 3). Some relevant summaries follow.

Do you feel that family life in America is in trouble?

Yes	76 %
No	22 %
Did not answer	2 %

How do you feel about the overall future of the American family during the next ten years?

Things will be better	18 %
Things will remain about the same	47 %
Things will get worse	33 %
Did not answer	2 %

What is the greatest threat to family life today?

(only factors compiling over 10% are listed)

Inattentive parents	37 %
Absence of religious foundation	36 %
Materialism	21 %
Financial pressure	18 %
Divorce	18 %
Both parents working	15 %
Permissive attitudes about sex	14 %
Television	10 %

Looking ahead ten years, what do you think will be the greatest threats to American family life?

Moral decay	53 %
Inflation	41 %
Energy shortage	41 %
Pollution	28 %
Crime	28 %
Recession / depression	19 %
Food shortage	14 %
Changing weather patterns	10 %
War	9 %
Other	4 %

Are most of your expectation of happiness in marriage being fulfilled?

Yes	85 %
No	15 %
Did not answer	less than 1 %

Do you think the concept of a lifetime marriage commitment to one spouse is important to society?

Yes	85 %
No	14 %
Did not answer	1 %

Do you think it's right or wrong for a couple who simply can't get along to get a divorce?

When children are involved	
Right	75 %
Wrong	22 %
Did not answer	3 %

When no children are involved	
Right	84 %
Wrong	12 %
Did not answer	4 % (pp. 9-38).

O'Neill (1973) makes an exhaustive study of the concerns and efforts of various civic, church and governmental leaders from the 1880's to 1920 over the increasing liberalization of divorce laws and practices in the U. S. Mass divorce, he suggests, was not so much the leading edge of a moral revolution as it was the first of a series of adjustments by which the patriarchal family and the Protestant sexual ethic have accomodated themselves to the demands of an urban, industrialized society (p. viii). He adds that the struggle over divorce was, in fact, a prototype of the kind of dispute that today has become commonplace and it anticipated in a disorganized and more primitive way what was to happen when mental health, progressive education and the like became matters of public controversy (p. ix). O'Neill suggests that the enemies of divorce were not primarily concerned with social control or social efficiency so much as with the moral health of the people. He also suggests that after the early years of the twentieth century it became increasingly clear that nothing could or would be done to control the rising divorce rate because, as he says, easy divorce is the only policy consistent with the aspirations of a freedom-loving people. His view is that those who were opposed to divorce greatly exaggerated its importance and that their arguments were based on faulty judgments and errors of fact. He felt it was argued by people who had nothing material at stake, in fact, by people out of touch with reality; that what was said on both sides had little or no effect.

O'Neill (1973) details the efforts of the main figures in their opposition to divorce. He notes that the modern opposition to divorce began in 1889 when the Bureau of Labor published its report on marriage and divorce. The fact that there were 20,000 divorces in 1880 provoked the ire of some leading churchmen who were to learn to their sorrow that it was one thing to mobilize public opinion against an admitted evil in a homogeneous country like England or Spain but quite another in a great sprawling country like ours where sectarian diversity made the moral consensus much less susceptible of translation into law. This report led to the thinking that it was the plain duty of the states to repeal their divorce laws forthwith. In 1881, a conservative Congregationalist minister, Samuel W. Dike, joined in the formation of the New England Divorce Reform League, later to be known as the National League for the Preservation of the Family. Dike could not get any kind of consensus, even among Protestant clergymen and when his League collapsed in 1915 with it also ended the last great national effort to cope with divorce.

Another effort by opponents of divorce was to seek uniformity of divorce laws through Congressional action. In 1906, after divorce colonies in Sioux Falls, S.D., and Fargo, N.D., were put out of business, the National Congress on Uniform Divorce Laws met for this purpose. In 1905, in his message to Congress, President Theodore Roosevelt called for uniform divorce legislation because of the "widespread conviction that the divorce laws were dangerously lax and indifferently administered", O'Neill writes (p.246). O'Neill disagrees with those alarmists who fear for the future of society because of the high incidence of family breakdown but he presents no historical or other reasons, in fact, he completely disregards historical considerations(p.viii).

Luckey (1971), as president of the National Council on Family Relations in 1971-72, was impelled to make this rather dramatic statement about the family:

> There are a lot of really important things that need to be done for families in this country and nobody--but NOBODY--is doing them (p. 1).

To date she has not spelled out these "really important things".

The U. S. Department of Health, Education and Welfare (1970) prepared a report in response to President Johnson's directive that it "search for ways to improve the nation's ability to chart its social progress" (p. iii). The Department, then headed by Wilbur Cohen, developed seven major topics for concern dealing with the quality of American life: 1) health and illness, 2) social mobility, 3) physical environment, 4) income and poverty, 5) public order and safety, 6) learning, science and art, and 7) participation and alienation (p. 1). In his letter of transmittal to the President, as part of the report, Cohen writes that, "In our complex social order, it is difficult to measure the condition of any society", and concludes that, "We need to examine additional areas of American life before we can arrive at a comprehensive social report" (p. xxii). Only one page of this report is devoted to the family under the unusual section, "Participation and Alienation". In light of all the ramifications stemming from family breakdown, it would have seemed there would be merit in a section on marriage and family. There was a section on "Science and Art". Is the Department of Health, Education and Welfare, by its silence here, suggesting that no social action is possible or necessary in regard to the family per se?

This Department of Health, Education and Welfare report (1970) develops a list of 25 specific indicators of social change with their "present experience" and 1976-79 goals, three of which, as examples, are:

Indicator	Present experience	1976-79 goal
infant mortality (per 1000 live births)	22.1 (1967)	12
family planning services	1,000,000 (1968)	5,000,000
no. of persons in state mental hospitals	426,000 (1967)	50,000 (p. ix)

There are no specific indicators even remotely related to family stability. What this suggests is that there is no pressing need for any goals here. Is one of the suggestions here that we can bear an unlimited rise in our divorce rate? There appears to be an anomaly or some indifference here. Cohen sheds some light when he says that "little attention has been paid to the establishment of national goals" (p. viii).

Perhaps highlighting the concern for the family in the last few years have been President Carter's various statements on it. He is perhaps the only president in recent times to speak out unequivocally on behalf of the family. In his 1976 election campaign, he had Secretary Califano (Note 1) prepare a report for him on families, the central conclusion of which seemed to be that "the most severe threat to family life stems from unemployment and lack of adequate income" (p. 1). It called for three prompt steps:

1. Give American parents the job opportunities they seek so they can provide for their families.
2. Restore trust and confidence in the American family as a basic premise of federal policies and programs.
3. Increase our efforts to understand the ways in which public policies can affect American families (pp. 1 - 2).

This report adds:

> There is no "governmental solution" for all the problems families are experiencing. But, if we can restore a healthy economy, substantially reduce unemployment, and remedy some of the other anti-family policies that exist, the need for many governmental programs will shrink. Indeed, the key to putting government in its place is to restore families to their rightful place as the cornerstone of national well-being (p. 2).

One might characterize Califano's central conclusion as well as his three steps as over-simplifications. The fact remains that at a time when we are tremendously affluent we have a high rate of family breakdown.

The Advisory Committee on Child Development, Assembly of Behavioral and Social Sciences, National Research Council (1976) looked into ways and means of enhancing child development. Its report had two main themes:

1. Many of the most critical problems that face children and families ... result from events and circumstances largely beyond their control.
2. To make families at all economic levels and in all parts of

> society capable of solving their problems requires creation of a broad system of supports for the family (p. 92).

In its conclusions, the report said, in the main:

> Our perspective, then, calls for a family focus, preventitive programs (family and community support services), and efforts to achieve balanced social intervention and encompassing more than just those services that respond to popular interest or to problems that are currently front-page news. These considerations point to the need for new institutional mechanisms capable of providing coordinated and comprehensive services to families. There has been support for multi-service centers in the last decade, but success has been limited. Such centers attempt to span several service systems, especially health, welfare, employment and housing (pp. 95-96).

Invariably, social welfare leaders have a standard response for coping with problems and that is for more and more services. In some ways, this approach conflicts with President Carter's position that families do not lack the competence to address themselves to their own problems.

This report noted that one in every six children under 18 is living in a single-parent family, a situation that is related to poverty and child-abuse. In reference to situations that may bring difficulties to children, the study focuses on the importance of family integrity:

> Programs that deal with children who are in need as a result of family failures, crises and special problems should not presume family breakup (either permanent or temporary) or inadequacy. When out-of-home care of children is unavoidable, because of family crises or problems and dangers in the home, family breakup should be kept as brief as possible (p. 6).

The report emphasizes the importance of the family for the child's development but it shirks from suggesting that greater efforts be made to keep families together if possible. It also gives no recognition to the possibility that needless divorce may have some bearing here.

Keniston and the Carnegie Council on Children (1977) did one of the most recent major studies on children and families. In discussing children's rights in relation to the family, they say:

> Our broad goal as a Council is to sensitize and even mobilize society to support the family's authority and viability, so we believe our laws should be geared to maintaining the family's integrity and to offering help and services in crises . . . . To preserve for as many children as possible the integrity and identity of family life, the authority of both the state and the parents to remove a child from the family must be regulated and circumscribed by legal protection. Our laws as well as other social policy must push in the direction of keeping families together until the child is ready to live independently (p. 186)(emphasis added).

The Early Childhood Project, Education Commission of the States etal (1977) make this point about public responsibility toward families:

> Although the condition of children and families has always been a major concern of Americans, it is also true that an exceedingly narrow definition of public responsibility toward children and families has been developed in this country (vii)

They develop eight goals for a new child and family policy, one of which states that society "should . . . keep families together and interdependent in times of crisis" (p. 36). Perhaps a crucial question here is whether divorce would be considered a crisis and whether it bears on the problem here.

Senator Walter Mondale, now Vice President of the United States, conducted hearings in 1973 for his subcommittee on Children and Youth on the general subject, "American Families: Trends and Pressures". Billingsley (1973), in his presentation before this hearing, said:

> I have come to the belief that among the greatest needs of the nation at this time is a concerted national policy, augmented by new legislation which will give priority and coherence to national, regional and local efforts in the public and private sectors to reverse the present trends toward the disintegration of family life and to enhance both the structure and the functioning of families in the nation,both for the sake of their members, especially their children, and for the contribution a strong and viable family life can make to strengthening the social and moral fabric of other major institutions and, indeed, the nation itself (p. 25)(emphasis added).

Billingsley's proposal calling for efforts to "reverse the present trends toward the disintegration of family life" is unique but specifics are lacking.

Engel (1973), of the Jewish Federations and Welfare Funds, in her remarks before the above subcommittee stated that a "national commitment to strengthen the unity of the family . . . is urgently required" (p. 18).

Zigler (1973), a past director of the federal government's Office of Child Development, talks of reports, conferences and White House Conferences before the subcommittee hearing:

> There has, of course, never been a dearth of general suggestions as to what might be done to improve the lives of children and their families. Professionals, lay people, and even federal bur-

> eaucrats regularly convene to make policy recommendations . . . One reason for the minimal impact of past reports is that there is something of the laundry list about them, with everything and anything that might help families included. If each and every recommendation had been acted upon positively, America's families would indeed be experiencing a modern utopia. Unfortunately, it is much easier to create paper utopias at conferences than it is to get a single piece of legislation with some minimal, but nonetheless obvious benefits for families enacted into law. The fact of the matter is that our committees and commissions do not deal sufficiently with the economic and political feasibility of the many recommendations with which they present us. Furthermore, the producers of the plethora of recommendations that we have examined are not sufficiently aware of the fact that social policy construction essentially involves establishing priorities and selecting among alternatives (pp. 3 - 4).

Zigler(1973) also points out how the federal establishment seems to be less concerned with formulating a well-articulated family policy than with formulating an agricultural or a military policy (p. 3).

Mead (1973), the noted anthropologist, in her subcommittee appearance, recited a long series of social injustices and concluded by saying:

> The country is in terrible disarray. Richest and strongest of the nations we may be, but we seem to have lost any concern for those who are young or weak, old or poor.
>
> Out of this debacle there must come something new, some new recognition of how we can strengthen and support our families (p. 8).

She laments our steadily rising divorce,and how our small fragile defenseless families are breaking up and places her hopes on a national policy on the family which would,by its impact statements,have enormous consequences on the well-being of the American family. She also talks about housing programs that force men to desert their wives so their children will not go hungry (p. 8), a charge that may be truer of the welfare policy.

Billingsley (1973), in his subcommittee appearance, considers family viability a much more important concept than family stability. His conception of family viability is:

> What the average man desires and needs are 1) a good job, 2) a good home, 3) good health, 4) a good education for his children and 5) friendly relations with his neighbors. To the extent that men have these resources available to them, their family life will be strong, stable and secure and they will function very well indeed in meeting the needs of their members and the requirements of the larger society (p. 25).

In calling for a national family policy , Billingsley states, among other things, that the communications media have not yet lived up to their potential for the enhancement of family life (p. 25). Further, that full employment, a minimum wage and a guaranteed floor under the income of all American families would reflect a national commitment to the enhancement of family life (p. 26).

Bronfenbrenner (1973), speaking before the same Senate subcommittee, expressed great concern about how one out of six children will lose a parent through divorce by age 18,and also how 30 per cent of all black children live in single parent families. He points up the need for family support systems: education, health services, day care, work, mass media, transportation, architecture and urban planning. He called for the development of family neighborhood centers and suggested enactment of an "American Family Act" (p. 26).

Mc Hugh (1973) called on the subcommittee for a national family policy directed toward supporting the quality and stability of family life. He noted that the family has suffered from the lack of an advocate that would constantly present its interests and concerns in the halls of government (p. 19).

Smith (1973) came before the subcommittee with a specific proposal:

> One effective way to implement our basic concern for children, youth and families is to establish a National Institute for Families whose chief officer would have Cabinet status. Purpose of such an Institute would be to foster family well-being through research, education and action programs. As I see it, the Institute also would have the power to review all governmental policies affecting families and to make recommendations to the proper authorities in all branches of government. I believe we need a National Institute for Families to do just what this Committee is doing in these hearings, but to do it on a continuous and comprehensive basis and more in depth than can be done in a few days. Again, our church (Methodist) has declared that social structures, including government, which affect families must be under constant scrutiny and judgment to measure their influence on the family (p. 23).

Smith (1973) had another idea:

> I have a dream of establishing in this nation a Family Action Network that will be a membership organization of a million persons who are concerned about families and who want to join

> in action programs to strengthen family life in this nation. In local communities all across this land members will form task forces to work on particular problems or issues affecting families where they live. At the national level, we will study the structures of society and help them become aware of their effect on families--including the mass media, business, education, medicine, religion, and government. Specifically, one part of the Family Action Network would be a citizen lobby for families. In such an organization . . . I believe you would find support for your efforts to strengthen the families of the children and youth you are so concerned about (p. 24).

In discussing the subject, "Meeting Human Needs", as part of the Report of the President's (Eisenhower's) Commission on National Goals, Dixon (1960), mentioned the family:

> Three areas of human need call for specific attention in the decade ahead. These are improved health, the remaining unfinished business in our effort to lessen poverty through income security, and the reduction of juvenile delinquency, family breakdown and other instances of social disorganization. The reasons are manifest. Good health is necessary to full functioning of the individual and to the family, and social disorganization is destructive to our entire society (p. 250)(emphasis added).

We are almost through our seventies, let alone the sixties, and though the rate of family breakdown has risen greatly, there has been little if anything done specifically to reduce family breakdown.

The 1971 White House Conference on Youth sought to find new approaches to major issues and new ways for youth to be involved. One of the ten issue areas discussed and resolutions passed was that of "Legal Rights and Justice". Much attention was focused on the criminal justice system and even the military court system, but none whatever on a system that affects every American in some way, the divorce system. This anomaly suggests either that youth is not aware of the divorce system or that adult advisers declined,for whatever reasons,to propose it for their attention.

Some proposals for improving family life have been made and some programs have been attempted. Wisconsin attempted the legislative route when it created its State Council for Home and Family in 1964. From the Wisconsin Statutes (1967), the following official declaration of public policy was cited for the Council:

> It is declared that provisions (for enacting) the council for home and family, are made necessary by critical conditions and trends seriously affecting the family life of many of our citizens and tending to endanger the public welfare, health and morals, peace and security of the people of the state (p.3442).

This Council had the following specific duties:

1. To study the scope and operation of the laws of Wisconsin and surrounding states relating to marriages, etc., and to make recommendations to the legislative council, legislature, governor and supreme court.
2. Study the causes of family disintegration and examine the need for programs.
3. Investigate the effect of divorce on public welfare costs and make recommendations to improve marital stability.
4. Conduct workshops, conferences, etc.
5. Coordinate and stimulate the activities of county family life councils (p.3442).

This Council was a novel experiment but for a state with the fourth lowest rate of divorce in the nation its necessity could be questioned, as it was in its Third Biennial Report. Being unable to fulfill its statutory objectives, it was considered an unwise investment and was abolished in 1973.

Zimmerman (1949) is one of the few sociologists coming forth with a specific proposal. Seeing the need as one for a recreated system of family values, he suggests institutional organization:

> Any reform of the family will require a great many reforms of an institutional nature along with the re-creation of a feeling that familism is the way of life (p. 237).

He then adds:

> With these principles in view, it is necessary for us to set up a new agency, an institution whose sole purpose and aim is to bring about the re-creation of family values and to guide the necessary reform. It can be named right now--The American Family Institute. . . . Why do we need this organization when we already have a thousand others dealing with segments of the same problem? Do we not have sufficient organizational structure in our varied Marriage Conferences, Family Welfare Societies, Planned Parenthood Leagues, Marriage Clinics, Population Reference Bureaus, National Council on Family Relations, National Committee on Maternal Health, American Council for Social Hygiene, Florence Crittenden Leagues, religious organizations and the one thousand and one other groups dealing with this problem? The answer is NO. Most of these organizations are seeking divergent ends some of which are helpful and others possibly not. We need one central coordinating organization--one balancing these points of view in relation to the the total family (p. 239).

Zimmerman (1949) goes on:

> Many other family organizations deal almost entirely with either the problems of sex or birth control. All of these organizations are partial contributions to the problem of understanding the family. But what we really need as a means to an end is an American Family Institute which will serve as a rallying point for the forces interested only in the total impact of the family upon the culture. It will attempt to do for the family what the Farm Bureau Federation and the Farmers' Union do for agriculture, what the American Federation of Labor and the CIO do for labor and the American Chamber of Commerce and the American Manufacturers Association do for business. It will coordinate, study, and promote the interests of the family. As a matter of fact, much that it does will consist in getting these other six organizations for farming, for labor and for business to come together in agreement and mutual facilitation of certain family matters common to the interests of the whole culture. How else can our family system get a hearing where it must have such to survive" (pp. 244-245).

Zimmerman (1949) seems somewhat imbued with the notion that there is a concept of familism that we must recapture:

> The aims of the American Family Institute will also be clear and simple. A family system similar to ours that is in so much trouble now is a necessity to a high civilization. It is in danger of breaking into an anarchical state. The American Family Institute will try to preserve the free family system, but at such strength that our culture, or some semblance of what we call the free and rather highly elevated culture, can also be maintained. In other

> words, instead of yielding to cultural determinism and blindly waiting for a new day, when man purged of his ability to think contrary ideas, returns to a simpler faith, we try to preserve and reindoctrinate family, culture, and faith at a higher level. (p. 246).

As worthy as Zimmerman's proposal for a Family Life Institute is, his concept is far from clear. Its goal seems to be much too broad, which is to say, it is quite impossible, and exactly how it will go about bringing social change is difficult to grasp. Value re-creation is far from a simple process.

The foregoing views and proposals on the family indicate to some extent that the perspective of the speaker is significant. Most sociologists do not seem to recognize or even conceive the possibility of any significant remediation. Others seem to look to the federal government for answers. The ideas that abound obviously need an activist to implement them otherwise society will continue merely talking about them.

The Role of the University in Social Change

The role of the university in social change must be examined because the university is generally considered to be the center where some problems are solved or answers found. It is also examined here to shed some light on the structure of the family communiversity. Since the suffix of the word, "communiversity", is what it is, the university is significant here as a possible location for a family communiversity or as a model to adapt to.

Universities in America claim they have the potential to play a vital and unique role in society's efforts to deal with its social problems. They have the necessary resources to make studies, develop programs and serve as consultants. In recent years, problems such as poverty, urbanism, militarism, crime, etc. have been tackled by an assortment of university-based centers, institutes and studies programs. All these efforts brought in immense federal grants and have raised some concerns about the role of the universities in social reform.

The family too has become a subject of special study and concern on some campuses. Perhaps several dozen Family Study Centers and Institutes have been set up generally within departments of sociology. Though some of them have attempted an interdisciplinary structure, attainment of this objective has not been successful generally. One might legitimately ask why universities have not been involved in the problems of the family to the extent they have in urban affairs, criminal justice and conservation.

Part of the answer to this question lies in the university's confusion about its own nature and function. The basic question is whether the university is of society, an integral part of it, or apart from it. Should the academy evaluate or propose, be neutral or committed? Can a university become involved in other than research of our social problems? Perhaps a more basic question is what is the precise role of the university in this area? How may a university best contribute to the amelioration of the common good? Consideration of the views of an assortment of educational leaders who have considered the subject of their role deeply will provide some important insights not only on the complexities involved but on the feasibility of an agency like a family communiversity. In order to answer these questions it is necessary to examine first the dual nature of the university, some alternatives to it, and, finally, the extent to which the university has mobilized its collective self with the problem of family breakdown.

Kerr (1972) developed the term, "multiversity", to describe the giant modern diverse and extended type of institution and stresses its lack of devotion to any single faith and its lack of concentration on any single function (p. 138). He is not satisfied with the present American university and suggests "it needs a purpose, a vision of the end with which the president must identify as without vision there is aimlessness and the vast chaos of the American university" (p. 31). He adds:

> Today, more than ever, education is inextricably involved in the quality of a nation . . . For all these reasons and others, the university has become a prime instrument of national purpose. This is the essence of the transformation now engulfing our universities (p. 87).

Wolff (1969) challenges one of Kerr's points:

> If it (the university) is an instrument of national purpose, then it cannot be a critic of national purpose, for an instrument is a means, not an evaluator of ends (p. 11).

Goheen (1969) writes that all universities are basically concerned with the advancement of learning. To be itself, he says, the university must be a center for rational analysis, criticism and path finding (p. 34). There are other educators, he adds, who in their restiveness about the persistent ills of our society and anger at its continuing injustices which politicize the university and make it a direct instrument of social struggle (p. 34). In a concluding paragraph of his book, he says:

> The American university must not surrender its role as foregazer and critic . . . as searching and probing conscience of that entity. . . . Perhaps the most difficult function of the university, its most irreplaceable form of service in a free society, lies here: (in its being) willing to stand up as a judge of society's tastes and actions (p. 116).

One might ask just which universities function as critics of society since little has been heard from them apart from the Vietnam war issue.

The question of whether the university should assume a posture of activism within the society splits the thinking of modern educators. It is interesting to note that many of those who argue against the activist posture are university presidents.

Brewster (1968) tries to delineate the role of the university in the twenty-first century:

> Given the challenges, the university must define its response. Every problem is not necessarily a central concern of the university, Other educational or non-educational institutions may be more suitable for grappling with it. But most major problems do involve the university through one or more of its educational, research and service functions; and the major public universities may have a special responsibility in this regard. The question then arises as to whether the existing structure, goals and methods of the university can effectively deal with the projected problems of the twenty-first century. If existing arrangements are not satisfactory, what are the major deficiencies? What other approaches will permit a constructive solution to social problems, provide a well-educated citizenry, and maintain and strengthen the independence of the university? (p. 5).

This former university president suggests that there is a task in regard to social problems that other types of institutions may be better able to handle.

Klotsche (1966) calls for limited involvement by universities because it might interfere with their primary mission:

> The urban university must not, however, become so committed to the affairs of the city that the purposes for which it exists is compromised. There is always the danger that a university can become too immersed in the problems of its community. It would be fatal to its historic mission were problem solving and local politics to become its primary goals. Implied in the term "urban university" is a quality of cosmopolitanism and sophistication that makes it a part of a city while it remains apart from it (p. 29).

The Carnegie Commission on Higher Education (1972) examined the role of the university in solving urban problems:

> The campus is only a marginal resource in solving urban problmes . . . Involvement with problems of the city enhances conflict on the campus, and between campus and external groups. The campus is not well prepared to handle confrontations. Nor is it well organized to deal with the new collectivities seeking group advancement--it is more accustomed to dealing with individuals. Knowledge-creating institutions need a special insulation from the pressures of political and economic interests, a special protection for their academic functions--and involvement with the city can threaten the needed isolation (pp. 2 - 3).

The Commission (1972) adds that the campus is better as a birthplace of ideas than as a battlefield for contending social forces (p. 4).

Social change, if it is to make an impact, inevitably must involve some confrontation. This kind of effort must be meaningfully programmed; it cannot be done on a sporadic basis.

Bloustein (1972) maintains that the university is, and should remain, ethically neutral pursuing no social or political purpose of its own (p. 13). He tries to inject reason into some current educational fads such as experience and field work "untested by the discipline of intellectual criticism" (p. 13). He opines that the contemporary university is threatened with losing its soul, not because it serves society, but because for too long it has served too narrow a range of social interests. He adds that, all other things being equal, the university should and does favor the application of knowledge to social purpose. Bloustein speaks of the need for a new academic social contract which would free academic administrators from a commitment to prevailing national and community values. He urges that college presidents be free to speak their minds on the great issues of the day (p. 104).

Adding to the chorus of those who believe the university cannot do much, if anything, about the solution of urban problems, Withers (1970) writes:

> It is quite obvious that the university as presently constituted cannot respond in a relevant manner to the kinds of problems associated with the urban scene because it has not been and is not committed to the solution of the problems of the city (p. 86).

A new item--commitment--has been cited as a necessary ingredient here.

De Fossard (1970), an Australian, takes the activist position:

> It is evident that all is not well with the modern university and this may be due to one main factor, their ill-defined aims. Is it enough in these days to say that the aims of a university are teaching and research, scholarship and knowledge, and truth? These are indeed important concerns, but today there is also considerable pressure on universities to take a lead in social reforms, and there are in addition some exceedingly complex

social issues evoked by several areas of scientific research (p. 2).

Taylor (1969) , in speaking of the turmoil in the universities in the sixties, writes that one of their faults was not showing either passion or example for ideas and action to bring about change (p. x). He adds:

> I am not arguing that only the universities can save us, that the students and their mentors are the saviors. I am arguing that unless the universities take the leadership in giving a sense of direction and of unity of purpose to the social order, we are unlikely to be saved (p. xiii).

In discussing what is wrong with universities according to the students, Taylor (1969) cites ten items, one of them being:

> The university has remained aloof from the moral, political and social issues of contemporary society and has simply acted as the servant of the status quo, selling its services to the highest bidder and ignoring the true interest and needs of the students and the American people (p. 72).

He echoes a previous educator in lamenting how university presidents seldom take stands on political or social issues and refers to them as "faceless office-holders rather than cultural and educational leaders (p. 72).

On another occasion, Taylor (1971) speaks further about the role of the university president:

> It is generally recognized that what society desperately needs is educational and social leadership from men of intellectual stature and humane principles in the universities who can speak to the concerns of mankind and express truths that can be believed and acted upon. Most boards of control do not want that kind of leadership from the men they appoint, nor do they usually

> think presidents in office should make public statements on major issues. . . As a result it is only very rarely that students can hear bold and compelling statements from their president on any of the most important issues now reaching American and world society (p. 42).

He continues:

> Since he (the university president) seldom expresses his own views on public issues or declares his own position on matters of educational philosophy, his capacity for intellectual leadership within the university environment and the American community is reduced to a minimum. He becomes an administrator rather than an educator (p. 43).

It is likely there is not a single university or college president in America who has made a substantive public pronouncement touching on the quality of family life. They might say something about resource conservation or the quality of life but the family is too much of a value-laden issue.

It must be noted that several thinkers have concerned themselves with the necessary changes that must take place for the university to play its full role in society. Cohen (1970) states that the university has not yet given evidence that it is ready to accept the challenge of leadership and initiative as a change agent (p. 13). Speaking of the university structure, he says:

> There is no question that the universities have sought better modi vivendi for meeting the impact of change. They have created centers and institutes to help in bridging the various disciplines. They have encouraged individual faculty members, especially in the natural sciences, to participate in governmental and industrial projects designed to translate theory into usability for

> solving problems. These efforts have met with greater success in the physical and health sciences than in the social sciences. It is in the area of social problems, such as poverty, welfare, education, health, race relations, housing, social control, and political capacity that the university is urged more and more to provide the leadership in a problem solving role. If the university is to meet this challenge it will have to find new structural patterns which permit greater involvement in policy-oriented problem and action-oriented programs.
>
> The suggestion of policy-oriented university units and action-oriented university programs represents a major change in university policy and ideology. In order for it to succeed it needs support and structure within the university and a vehicle into the community. The mounting of organized and interdisciplinary research on a larger scale may not represent a problem, but the action oriented program essential for appropriate research laboratories may run into difficulty (pp. 22 - 23).

Cohen's above call for "new structural patterns" and a need for a "vehicle into the community" offers some clues into the rationale for a family comm-university.

Cohen (1970) further explores the following possibilities for an agency that can engage in the kind of public service programs needed to cope with our mounting social problems:

1. Interdepartmental or inter-school committees: but the nature of the urban problems, their size, the time needed for meaningful research, especially action-research, and the need for continuity or responsibility demand a more organic and interdependent

structure.

2. Institutes or centers: but they do not have the appropriate commitments from the various schools and departments necessary to deal with the comprehensive nature of the urban problems.
3. An urban council or board: a more comprehensive structure that would be a vehicle through which a general university climate and commitment to the urban conditions could be developed. Such a council was set up at the University of California at Los Angeles in 1971 (p. 26).

University extension, Cohen suggests, could be one of the cores of such a council, in addition to professional schools, institutes and departments with an urban interest. Extension would be valuable because it has a long precedent and record of service for being an arm of the university into the larger community. It would also have the necessary independence. Cohen then wonders if participation by the university in this new role would be detrimental or destructive to its traditonal function but it may also demonstrate that its more meaningful contribution is to help create special urban research and development or even urban colleges (p.27).

Cohen emphasizes that the university's entry into these ventures would be most meaningful only if the venture has access to sufficient resources so it can mount a real thrust. Pointing out that structural patchwork or crisis planning will not be adequate, he suggests another alternative:

> Another way of tackling the problem may be to take out of the common mix these new demands which tend to disrupt it most. For example, if big research and mission-oriented research are threatening the common fabric, new and separate institutions might be created to absorb these functions. There is experience available for this type

> of non-profit corporation or institution in the physical sciences, and the beginnings of experience in the social sciences. The creation of such new institutions, however, will not solve the problems faced by the university. In some respects, they reflect the fragmentation and specialization of earlier periods when the focus was more on physical than human problems. The social conditions emerging out of the urban conditions are, in some respects, the result of the emphasis of the earlier period and cry out for a more comprehensive and human mix, for science as a tool in furthering the welfare of man rather than as an end in itself.(pp. 27-28).

Weinberg (1968), speaking from his experience as director of the Oak Ridge National Laboratory, a major national think tank, suggests we need a modern think tank or national sociotechnological institute to help deal with complex social issues (p. 34). These"social engineering labs" must have as their essence "a mission orientation and search for solutions to social problems" (p. 34). The staff for these institutes, which must be interdisciplinary, must have a deep commitment to the problem at hand rather than to their profession, Weinberg adds (p. 34). He points to the growing concern today about the lack of interest in the application of knowledge as opposed to knowledge itself on the part of current graduates (p. 34).

Gould (1970) also has some reservations about today's universities and describes the "university of tomorrow":

> The first and possibly most important reform which will occupy the attention of many colleges and universities in the coming years is . . . the creation of a new set of objectives. What should a university do or not do?--and why? . . . very few institutions at present articulate and disseminate a statement of

> purpose which is more than a set of platitudes (p. 70).

In addition to the need for new objectives, Gould (1970) suggests that universities must reform their academic structures (p.73). Interdisciplinary institutes will foster the restoration of some sort of wholeness to the foci of its studies. He points to NASA, a non-university, as an institution that has made monumental strides in research. He also calls for entities made up of representative faculty, administrators, students, alumni, citizens and legislators to debate the issues and formulate the aims so that internal and external understanding can be attained. This type of new structure could monitor social change and help head off social crises (p.72).

Much has been made of the community college as an institution involved in its community's affairs and problems. Harlacher (1969) notes how it is difficult, if not impossible, for colleges and universities to establish a sense of community even with people living relatively nearby (p. 8). His evaluation of their role is perhaps inaccurate:

> The community college faculty and staff--teachers and doers in the broadest sense--undertake to solve human problems in the community around them or point out needs to other local educational groups (p. 7).

If a survey of all the community colleges in America was made, it is doubtful if even one college would consider family breakdown as a community problem, let alone say it is solving it in some way. The fact is that community colleges are perhaps less able to get involved than universities because their staff resources are not nearly as competent or diverse.

This presentation on universities demonstrates that they have neither the inclination nor the operational structure to undertake meaningful work on social problems. At best, they can serve as consultants. There is no escaping the fact that social action cannot be a part time effort. It needs not only commitment but an appropriate operational structure.

The Communiversity

From the preceding discussions, some generalizations may be offered:

1. Family breakdown is almost never cited as a social problem requiring special or major attention.
2. Family breakdown is of such character and magnitude that a highly specialized educational base is needed for any new entity developed to deal with it.
3. A traditional university can neither muster the commitment nor the financial resources to engage in a continuous program of social reform.

The concept of the communiversity has been proposed by several leaders, the major one being Gould (1970), former chancellor of the State University System of New York, who predicted that a virtual revolution would alter the structure of the traditional university. He discusses the university of tomorrow, the "communiversity":

> The university of tomorrow will be intimately connected with, and involved in, a network of other educational structures and media--with the community college, with secondary and elementary schools, with cultural institutions that are nearby, such as museums, libraries, theaters, art galleries, dance groups, television stations, radio, newspapers, adult education organizations, historical societies, hospitals, service organizations, among others. Stronger educational relationships with governmental agencies, where certain kinds of training and observation and internship that these public

> or commercial bodies will supply will become preferable to what is offered in the schools and colleges.
>
> This will be a "communiversity" if you will. Breaking away from the present separations and heirarchies, it will integrate all the community's resources to the intellectual and aesthetic needs of its people. It will offer a greater hope to all minority groups than they can look to within present structures. It is bound to cause some sort of teaching or educational and cultural involvement from nearly everyone as both learner and preceptor. It will offer presently lacking strength to the community's cultural agencies because they will be part of the regular pattern of education and will, therefore, be more willingly supported (p. 91).

Gould (1970) concedes that this "coordinated educational and cultural institution" is "very hard to warm up to, especially in America" as it "has no precise order and no carefully drawn plan of organization (p. 91). He cites three "interesting possibilities" that arise out of the communiversity coordination:

> 1. There is a much greater chance that the concept of continuing education would finally take hold with some sort of importance and permanence.
> 2. Educational and cultural effort would be less formalized.
> 3. There would be far stronger and more continuous relations among all the agencies of education in any community or region. (p.93).

Gould cites at least fourteen specific examples of cooperating elements involved in a broad range of educational activities at various levels in various parts of the country (pp. 94-97).

Houle (1973) consider's Gould's concept of a communiversity as a "radical" one (p. 116). Nevertheless, he cites how initial testing of it was undertaken in 1971 by the Policy Institute of the Syracuse University Research Corporation and a Regional Learning Service was established serving 5000 students in a five-county area(p. 116).

Hine et al. (1973) write that a greater number of students, coupled with broader local community demands, make it mandatory that higher education become prepared to give a greater variety of service and one way of meeting this challenge of the community and student needs is the communiversity (p. 113). They see it in the following way:

> The communiversity is designed to be a school which provides for the total post secondary educational needs of a local community. Most significantly, the communiversity must reflect all the contemporary social, economic, and political problems of a particular community in which it is located (p. 113).

These authors suggest that the communiversity is based on a Community Needs Model which governs its relationship with the community:

> The Community Needs Model for curriculum development presents a systematic process of identifying a school curriculum by finding the needs of the community and placing them in some heirarchy of priorities. The school's capabilities, resources, and programs are evaluated and then applied to meet the needs of the community. After both the community's needs and school's potentiality are identified, the school's curriculum is developed in accordance with the need and urgency of the program. At periodic intervals, evaluation by both schools and community is needed (p. 113).

Hine et al (1973) conclude by saying:

> The feasibility of a communiversity becoming a reality hinges upon the aggregate abilities of individuals, groups, and related public institutions to communicate and cooperate effectively and honestly. If done, the school can effect positive political, social, and economic changes in the life styles of people in the community (p. 113).

Dickson (1971) comments that the communiversity was envisioned as one possibility for improving community life and providing cultural enrichment for the aged and unemployed (p. 325).

The communiversity has also become associated with the free university idea which arose out of the heated turbulence on the campuses in the sixties. A segment of students saw the universities in the same camp as the rest of the "establishment" supporting an "illegal" war and reform became their big battle cry. Higher education was seen as irrelevant to many and counter institutions were set up often on naive hopes and principles. However, some of their concerns were identical with those of some university presidents. Lichtman (1973) reports on the philosophy of the Free University of Palo Alto as put out in its first catalog in 1965, in part, as:

> The American educational establishment has proved incapable of meeting the needs of our society. . . a revolution in American education is required to meet today's needs, and a new type of university--a free university--must provide the impetus for change (p. 16).

Lichtman (1973) classifies the various "free universities" one of them being "alternate institutions" which "encourage counter culture interests, initiate social action through investigative projects and introduce communities to new ideas(p. 58). She lists only two communiversities currently existing: the "Communiversity" in Rochester, N. Y., which is "a social, cultural change organization" concentrating on "finding and living possible alternative activities", and "Communiversity" in Missouri (p. 48).

Gross (Note 2) proposes a four year institution of higher learning on the model of the community college and calls it a "communiversity" (p. 1). It essentially would extend the various benefits of the informal and successful community college to a larger group of students. Being an institution of higher learning, this type of institution is not a prototype for a family communiversity.

The current forms of communiversities are essentially educational in nature. By and large, they all require students and teachers. A few attempt to reach the masses locally through the use of television. Family development, as is very obvious, is a monumental task and hence requires a variety of levels and approaches. The family communiversity is proposed as a multi-service institution focusing on the community level and engaging in a variety of quasi-educational functions in behalf of family betterment.

CHAPTER 111

METHODOLOGY

In seeking to construct a model for a new social welfare agency that is to engage in strengthening families in some new ways, it is first necessary to have a clear understanding of its functions. Structure is intimately related to function. The need for new approaches for strengthening families was demonstrated in the prior chapter reviewing the literature.

Family conservation is the new social welfare concept proposed as the family communiversity's function. The first step in developing the model here will be to define and describe this concept. In large part, it is to be defined and delineated by noting its analogies to resource conservation. There are some important parallels here. Both involve the quality of life and both involve people's attitudes toward, and use of their resources. It is expected that some of the principles and rationale that apply to resource conservation will be applicable to family conservation.

Hine etal (1973), quoted earlier in calling for the establishment of a communiversity, suggested that it be based on a "community needs model". Although their emphasis was on curriculum development, the needs of the community seem to be an appropriate place to start in building a base for a family communiversity. Methods or strategies for effecting family conservation have to be developed. Since a family communiversity is not ordinarily intended to deal with families on a one-to-one basis--that is family conservation on an individual level--but is to operate on what might be called the "systems level", the strategies must be geared to this level. Thus, as indicated in Chapter 1, certain preventive and ameliorative approaches are not embraced by the term "family conservation". The task here, therefore, is to find and develop the kinds of services or efforts that will be best able to carry out family conservation on a mass basis. This will involve developing effective ways and means for changing some social conditions and the social climate, changing structures of some services or agencies and whatever else that may be inimical to family development.

The next stage in the development of the model is determining the general targets or target groups for family conservation. The most expeditious approach here is to focus on those groups or areas that have the greatest impact on families and which have critical deficits. If all of these facets of the family communiversity are appropriate, it is expected that effecting of the strategies on the targets will help to bring about some changes in the social conditions which changes will be more conducive to family betterment. It is expected they will bring about a degree of family conservation.

The final step in the development of the model will be to test the ideal model. Since implementation of the model is beyond the scope of this study, the method selected for testing it will be to have a group of outside family welfare experts scrutinize the model. An appropriate questionnaire will be devised by singling out pertinent aspects of the communiversity's strategies and targets. The experts will be asked to give their rating on a number of statements based on an appropriate scale. Some background information on family conservation and the family communiversity will be provided to familiarize the experts with the parameters of the model. Criteria for the selection of these experts will be drawn up.

Tabulation and consideration of the experts' responses to the questionnaire, as well as refinement of the model, are considered as part of the findings, hence will be left to the succeeding chapter.

Definition of Family Conservation

There is a body of social thought today that says we need to adopt some new philosophies and strategies in resolving and averting some of our pressing social problems. Whereas in the past, expediency, hypocrisy and indifference characterized some of our social efforts, today these ways in part are slowly being replaced by honesty, relevance and commitment. Attending to symptoms, especially in a piecemeal fashion, is no longer adequate. Licentious government programs are not a cure-all. Isolated efforts with little or no collaboration among related disciplines leave something to be desired. There is a need for people to be more vigilant and creative about their social condition. The status quo is being seriously challenged in various quarters.

Maladjusted persons and dysfunctioning families, to the extent these occur in our society today, could suggest that some of our foundations are inadequate. They could also suggest that we are not careful enough about our lives or about others' lives. Perhaps many people do not feel they have a serious duty here. Perhaps some do not recognize that social justice operates here in any way. The fact that millions of people each year have difficulty maintaining lasting and meaningful relationships certainly signifies something that merits our attention.

The question must be asked whether we are doing our best as a people? Do we have our priorities in order? Some seem to take comfort in the fact that because we are the most marrying of people, that is, we keep trying in successive marriages if the current one fails, that we thereby have great faith and hope in marriage. Is this an honest position? What kind of society would we have if most people were to marry several times? Is it desirable that as the world's leading nation we have the highest divorce rate in the industrialized world?

Can something more be done to make our families stabler and more viable? Is there any element missing or that can be intensified in our community services that befits our needs better in the waning portion of the twentieth century? It is submitted that a new ethic, an ethic called "family conservation", needs to be developed and adopted. Some new ideas and theories are needed to meet the current problems as well as the challenges ahead. If people really are our most valuable resource, it is logical that they, like other natural resources, should be conserved too. To gain some understanding of the scope and significance of family conservation, it will be helpful to examine resource conservation briefly. The ethic that applies to resources may apply to families.

Resource Conservation

Conservation is an integral part of our daily lives now. Having come to the realization, largely in the last decade, that our supply of natural resources is not limitless, the need for more responsible use of them was widely recognized. The conservation movement, quite active in regard to certain resources since the turn of this century, is now very conspicuous and formidable. It has become related to environmental control and even to population control. By and large, society came to recognize that the quality of life would be affected if its resources were not wisely conserved.

Resource conservation deals with people's use of certain essential tangibles. Basically, the task in resource conservation is a dual one, that of controlling use and increasing the availability. The length of time that available resources can last can be readily determined by taking a national inventory. Goals can be set and various controls can be imposed. Limits on some facets of our free enterprise system, as well as some changes in our habits and style of life are necessary. The pocket book eventually comes into play here, at least for a significant part of our society.

Mobilizing people to conserve calls for some change in our lives. It also calls for some changes in some of our systems and institutions. Mossman (1974) notes how conservation is only partly based on science; it includes social considerations and involves complex considerations (p. xi). He defines conservation as:

> The physical and mental utilization (such as aesthetic appreciation) of resources (in the broadest sense) that leaves open or creates a maximum number and kind of possible uses for the future (p. 1).

He notes how conservation issues confront us everywhere and asks, among other things:

> Shall we . . . ? How much . . . ? Can we . . . ? Are we prepared to forego immediate profits (from oil production in the Arctic) so that the utilization of this resource can be achieved without damage to important ecological, social and aesthetic assets? (p. 1).

Foregoing immediate satisfaction is, according to Mossman, an important facet of conservation.

The issue insofar as resource conservation is concerned is clear, according to Mossman (1974):

> Yet we are one world. We must all recognize at least our biological brotherhood if we, as a species, are to have meaningful lives and perhaps if we are to survive (p. 1).

Mossman further talks about the "absolute necessity for a holistic approach, for 'getting the big picture'" (p. 1) which if missing in our decision making is as much to blame for our predicament as anything.

Development of a consensus about the various ramifications of conservation is obviously a basic imperative. Mossman notes how we have cheered an increasing gross national product and have never considered it in terms of the losses involved. These losses, he suggests, could be collectively called the "gross national disproduct or GND" (p. 2).

In discussing the options here for man, Mossman (1974) says what could be readily said about families or about family conservation:

> Conservation is everybody's business. If our lives can be described as really good, then good conservation is being practiced. We may not realize it, but many of the stresses we feel are caused by poor conservation . . . Conservation must become everyone's way of life. Our mores should include recognition of the necessity for husbanding the earth (p. 5).

Mossman is dissatisfied with the standard definition of civilization because it excludes the practice of conservation. Its exclusion, he says, probably results in large part from the egocentricity of mankind and our Judaeo-Christian background (p. 5). Though this latter assertion may be valid, it is probably the disregard for the Judaeo-Christian tradition that explains our family situation, at least in part.

Mossman (1974) goes on to say that, "If conservation is to become a reality, it must now be fitted into the larger complex of human existence, not just tacked onto the outside like a scrap of tar paper covering a knothole" (p. 6). "Sociological and economic, as well as aesthetic and scientific aspects of conservation, must be integrated successfully into any scheme that is to have long-term success", Mossman adds (p. 6). In his summation, Mossman discusses the quality of life and says, "We need to ask ourselves what really constitutes a satisfactory life" and urges "it had better not be based on material wealth, or we will have nearly insoluble problems ahead" (p. 152).

Mossman (1974) points to two hopeful signs for our society in its attainment of quality life, first, since quality living is based on fundamental factors which need not depend upon a large annual income, it is probably well within the reach of everyone, and, second, there appears to be a desire among our young people for an end to hypocrisy (p. 152).

Asking what can we do, Mossman (1974) interestingly touches first on a family life issue:

> It is important that we avoid setting a bad example. A good example can be set . . . by having no more than two children, and by waiting until one's mid-twenties before having children. We can talk, write, paint or sculpt and use the performing arts to promote good conservation. . . To obtain good conservation, we probably must have emotional as well as intellectual involvement. Good conservation must become a part of our ethical framework (p. 157).

Dassman (1976), in talking about conservation, touches on the conservation of cultures. He comments how it is considered morally reprehensible today that one dominant group of humans should exterminate another group who differ from them racially, genetically or culturally. He calls for a "hands off" policy on the part of certain outsiders (colonizers, missionaries and developers)(p. 415). He gives this overview of conservation:

> Conservation is a way of looking at the world, and a way of action based on that point of view. Those who see the world this way seek to provide the greatest possible diversity and variety of life on earth. Through this way they hope to achieve for humanity not only a better chance for continued survival but also the opportunity for living in a world of richness and abundance in which the full range of hopes and dreams

can be pursued (p. 2).

The American Education Association, American Association of School Administrators (1964) appointed a special commission in 1962 to "make a study of the whole field of conservation". They produced an exhaustive textbook for school purposes on the belief that "conservation is everybody's business" (p. v). They developed an elaborate statement on beliefs and commitments, some guidelines and an assortment of suggested programs for class study, the likes of which can hardly be said to exist in family life education.

Brennan (1973) puts forth two basic goals for conservation education today, first, the development of a thorough understanding of the environment coupled with the development of a responsible concern for its continued existence (p. 6).

Mann (1947) suggests that conservation must be taught in terms of the interdependence and interrelationship of all things on earth, including man himself (p. 213).

An indication of the inherent difficulties in implementing some basic conservation measures is given by Greenwood and Edwards (1973). They decry "dynamic materialism of contemporary America (which) has a quality of its own", based as it is on "mass consumption of consumer goods, rapid resource turnover and an unparalleled rate of obsolescence for virtually every product (rather than on the) preservation of a carefully developed ecological niche" (p. 379). They also make the point of how the balance of natural systems is upset by man's destructiveness of his resources and environment. In discussing the prospects for the success of genuine resource conservation, Greenwood and Edwards state it will not be easy for Americans to give up the dream of mass consumption without limit, and they suggest it will entail the surrender of some freedoms because more planning now is better than less freedom later (p. 384).

This statement by Greenwood and Edwards (1973) presents an apt description of the challenge facing conservationists:

> Clearly, we need a new ethic of resource use. But who is to say what it shall be? The concept of environmental quality is highly subjective; at least economic goals are clear-cut and tangible. It is hardly surprising that our environmental criteria are usually negative. . . What we call the good life is too often a matter of selfish acquisition and joyless consumption. The temptation, in a varied and rapidly changing society, is to opt for moral relativism, and throw all absolute standards overboard. Pursuing what we think is freedom we end up enslaving not only ourselves but future generations that will inherit the consequences of our mistakes. Surely, if we are ever going to survive, we should think less of freedom and more of justice (p. 380).

This brief discussion on resource conservation demonstrates quite clearly that it is a very broad concept. In that our continued livelihood depends on conservation, it is clear it must be a very deliberate effort on the part of all. Much of what was said about resource conservation could readily apply to family conservation but it has not been done so widely yet. Some of the things about it, however objectively valid and reasonable, would be peremptorily rejected by many insofar as the family is concerned.

Responsibility and the Family

It was seen from the previous discussion of resource conservation that one of its common denominators was having regard or a sense of responsibility toward something of value. Since the family is a value, though its relative amount varies widely today, it is necessary here to examine some aspects of responsibility as it relates to the family. Ultimately, this delineation will bear on the definition of family conservation.

THe term, "responsibility", is bandied about freely and frequently today such that it becomes somewhat trite. One application of it, namely, men's responsibility to support their families, is not only ingrained in our culture but embodied in our laws which is not true of some other cultures. Irresponsibility in this regard is a basis for divorce in most jurisdictions. The term, "social responsibility", has come into vogue in recent years as we have come to realize that we have to be more concerned about our social condition. While the human tendency as regards concern is stronger towards self than toward others, another human tendency is to look to others or to the outside for change rather to oneself or inwardly.

The need for greater responsibility in our society toward family life is implicit and incontrovertible. It is imperative that people do their part in their own family life. There are those who seem to say that family life can be improved largely by buttressing some of our systems and institutions. Some of the things we do, including some of our official policies and practices, in government, business, etc., are made without adequate regard for the family. Many youth live their lives without regard for their future family. When things go wrong, we seldom back-track to see what might have led to it. In many ways, therefore, family life is indeed built on a foundation of sand.

The condition of the family bespeaks our character and our way of life, including our philosophy of life and our attitude toward it. It is an index of our fiber, our values and our morals. It also says something about how we work at building our character. As a rational animal, also as one more educated and affluent than any in the world, man's task is to use his resources

--body, mind and will--to attain some special kind of destiny, to fulfill some kind of special purpose. Each person sets his own goals, puts forth his own energy and develops his own conscience. He can overcome his vices and temptations or be overcome by them. He can lead, he can follow or he can join the crowd. During the course of his adult life, he has only a few key decisions to make. If he bungles them, he can bungle himself and his whole life and other's too. He has to make adjustments and accom modations. He has to solve problems and avert or work through conflicts. He can overcome stresses or be overcome by them. He can live carefully or he can live wrecklessly. He can treat his fellow man as his brother or as one to use or abuse. He will be loved as he loves and he will get out of people essentially what he gives them. He will establish the kind of relationships he is inclined to and make of them what he wills. He can rely on the help of others, muddle through on his own, or call on higher powers. He will build systems and institutions that help him, or are indifferent to him or that may hinder him. In the end, sometimes before, or even long before, he may wreck his body, lose control of his mind and leave a path strewn with broken relationships. If he fails or falters, he can reform himself, or he can refuse the need for reform, pretend he is right and keep going in the same direction. He can play games with life but he cannot delude himself forever. In the final analysis, what he has contributed to the common good is the best measure of how he has lived. The kind and degree of responsibility he has exercised over his life has infinite significance for himself, his family and for civilization.

Our degree of responsibility toward something will depend in part on how we perceive ourselves and the world around us. There are areas where there are sharp differences as to whether responsibility exists. One area is that of victimless crimes such as prostitution, adultery, fornication and homosexuality, all of which bear on marriage and the family in some way. There are those who contend that what one does in private is of no consequence to the rest of society. The tendency for people to divorce their private lives from the rest of their lives is self-deluding according to Fairlie (1978):

> There is no more pat shibboleth of our time than the idea that what consenting adults do in private is solely their own business. This is false. What we do in private has repurcussions on ourselves, and what we are and believe has repurcussions on others. What we do in our own homes will inevitably affect, not only our own behavior outside them, but what we expect and tolerate in the behavior of others, and what we expect the rulers of our society to tolerate. A change in manners or discipline in the family will not leave unchanged the manners and discipline in the wider society. If we blaspheme in private, we will blaspheme in public. It may not be for society to intervene and punish us for what we do in private--although it does interfere if two consenting adults are to be found mistreating their child in their own home--but the idea that what we do in private is not its concern is nonsense and dangerous (pp. 184-185).

Another general area of some significance today is one's responsibility to the institution of marriage. It seems to be rather commonly believed that a person owes little if any duty to it. A concept from social philosophy bears on the subject here. It is said that man does not exist for the state, rather the state exists for man. Basically, the state serves man rather than man serves the state. That is certainly the case in a democracy where the individual is considered supreme. The situation is markedly different in regard to marriage which man enters volitionally. Once one is married, a status is created. Now man basically has to serve marriage rather than marriage serve him. There is no tangible entity that can serve him. The married person takes on a new and unique role which carries with it certain responsibilities. This person is no longer free to do as he or she chooses. If he or she does, it may be to the peril of the marriage. In an age of availability and of fading taboos and improprieties, the need for people to stay in a marriage is certainly not what it used to be. The upsurge in divorce, especially in the past decade, bears out this fact very well. The condition of our society if nearly everyone chose to enter several marriages is not difficult to contemplate. That there would be various adverse effects on children is undoubted. Such a situation already exists in some segments of our society, including parts of the black community, where as stated earlier, almost half the children are born outside of marriage.

Most sociological textbooks on marriage and the family give no direct consideration to the concept of responsibility in this relationship. It is only tacitly implied when discussing such things as parenthood or success in marriage. There is a school of thought that holds that people involved in a sick marriage owe it to themselves and especially to their children to seek a divorce and establish a new union. There is also a school of thought that holds that no party is responsible for a divorce; the fault, if any, lies somewhere on the outside.

Some sociologists express veiled concern about the high incidence of marriage breakdown and discuss solutions like counseling. The study booklet of the Methodist Church for its fifth national conference on family life, touches on responsibility in a rather mundane way. The writers of one of its chapters, Genne and Genne (1966), in discussing the responsible Christian family in the home, call for a "literal living" of the word "responsibility", which is to say, "ability to respond" rather than merely in terms of grim duty (p. 24). They elaborate on it thus:

> To be able to respond appropriately means that we call on every dimension of our character and on all of our emotions to react in fitting fashion to each situation in wheich we find ourselves. . . . For the Christian family to be responsible means that each member of the family endeavors to make the most appropriate reponse indicated by Christlike love in each situation (p. 24).

They add:

> When a family begins to consider Christian responsibilities two errors are likely. The first is to think in terms of oughts--what ought we to do? This preoccupation with oughtness, or duty, we have already indicated as a sub-Christian approach (pp. 24-25).

The Genne's contention that "mere faithful duty to the institution of marriage" is an error involves a difference in theology and hence not one that is easily resolved, if it is resolvable. It would seem, however, that rather than seeking some ethereal goal, people might do well to seek a tangible goal, like being faithful to the institution of marriage, even if it is a minimal or "sub-Christian" goal. In point of fact, one might say that the average person by seeking this tangible goal will be doing the best for themselves and for society. Even this goal seems to be unreachable one for many under today's social conditions.

Muelder (1959) gives perhaps the most explicit outline of some of the ramifications of responsibility in family life. He contends there can be no responsible society without responsible family life (p. 69). Though he devotes a chapter to this subject, he declines entirely to define it. Instead, perhaps impelled by the context of the times, he devotes the bulk of his discussion to the role of men and women in work and the family and to family planning or birth control. In discussing the responsible society, Muelder writes:

> To be responsible, men must be aware of goals, values, norms, facts, persons and needs. To be responsible, men must have an understanding of relationships among these goals, needs, norms, facts and persons, and the consequences of possible decisions. To be responsible, persons must be free and willing to confront the hard choices which complex relationships often present. They must also be prepared to accept the consequences and sacrifices which may be involved. These things they cannot do as solitary individuals, but must learn to do according to decision-making processes which often involve many people of diverse backgrounds. Awareness and understanding require virtues of the imagination and mind; choices and sacrifices require virtues of the will. Altogether they require moral maturity. They make up free and responsible persons (p. 16).

Muelder's rather all-encompassing description of responsibility, which he equates with moral maturity, has four key aspects: a) awareness, b) understanding of relationships, c) confronting the hard choices, and d) being prepared to accept the consequences and sacrifices. Though this description might appear plausible and agreeable, there is not likely to be much agreement when one discusses specifics. Some prevailing positions on goals, values, norms, facts and persons relative to marriage follows:

goals -- mutual development of the spouses vs. self-fulfillment values -- strict monogamy vs. serial monogamy (pluralogamy)

norms -- loyalty and chastity vs. adultery and fornication

facts -- adultery is destructive vs. adultery is creative; or venereal disease is due to promiscuity vs. venereal disease is due to inadequate prophylactics

persons -- altruism vs. individualism;or women as objects of respect and dignity vs. women as sex objects

It would seem to be somewhat axiomatic that, all things being equal, the exercising of responsibility should make for strong and viable families. In some sense, the attainment of some degree of strength is within reach of most people if only they are adequately motivated and are willing to apply themselves from their youth. In another sense, with all the shifts and confusion of values, apart from all the other myriad forces and influences, attainment of that condition is perhaps far from being within one's reach. Numerous facilitators can be helpful but,as is seen here,exercising of responsibility is a very personal thing.

Social Justice and the Family

Family life involves interpersonal relationships within the family as well as a variety of third person relationships outside of it. A key binding force is social justice. Through the ages, man has always yearned for social justice and striven for it vigorously. Social justice arises out of the nature of things; it is innate to man. Somehow it has escaped the marital relationship at least on an intellectual basis. References in the literature to social justice in family relations are almost non-existent. The reasons for this omission are not clear.

Muelder (1959), gives no specific treatment to this subject in his book, The Responsible Society. In recent years, pressing social problems like

> certain ideas rationalize an unsatisfactory status quo. Careful social science documentation of a problem may convey a certain legitimacy over and above the testimony of an anguished group (pp. 4-5).

The "educative role" in raising public issues is very important in all areas of life today. The family communiversity would attempt to fulfill this role through its function as a critic.

Dror (1971) speaks of the value of the social critic:

> (O)ther effective ways to improve the contribution of social science and analytic approaches to policy making . . . include building up the role of social science as a social critic --with close attention to value judgments, action programs, advocacy and issues usually repressed (p. 111).

When social measures are enacted or adopted without adequate consideration of all their facets, their effects eventually surface. Sometimes these effects involve social injustices.

A critic can perform a useful function in "muckraking research" which Marx (1972) writes, "at its best, documents conditions that clash with basic values, fixes responsibility for them and is capable of generating moral outrage" (p. 2). Fixing responsibility by a family critic involves delving into the operations of agencies, systems and institutions to determine if they are serving families as effectively as possible. Marx further observes that academic sociologists are trained and rewarded for taking the world as it is but the muckraking researcher or critic cannot do so (p. 24).

Hawk (1969) notes how "virtually every American institution and subsystem is badly in need of fundamental reform" (p. 169). It is up to the social critic, working from the outside, to determine in what way social in-civil rights and unionizing have been fought and won largely on the basis of social justice. Fitzgerald (1959) writes that man's relationship to man is one of the three bases for social justice (p. 137), and that"social justice is somehow wedded to the common good" (p. 142).

Brunner (1945) is one of the few writers to tackle this issue of social justice but what he says would not be widely accepted today. Discussing justice in the family order, he says it is "represented on the subjective plane by faithfulness to the marriage relationship, or to the institution of marriage as such' (143). He clarifies his position:

> The foundation of the family is monogamy . . . Divorce is a catastrophe for the children, just as adultery on the part of parents is an utter confusion of their existence. The sexual union must be strictly monogamous, not for the child's sake alone, but primarily for the child's sake (p. 145).

What Greenwood and Edwards were quoted as saying earlier in reference to conservation, to wit, that modern man has opted for moral relativism applies eloquently to family relations. Thus, today adultery is considered in many quarters as creative and is recommended by some for therapeutic purposes. Spouses are swapped for recreational purposes today. O'Neill and O'Neill, authors of Open Marriage have as the premise of their book the fact that no one person can fill the needs of another all the time. The wide acceptance of this view, which might be termed liberal, may be attested by the fact that their book was reportedly on the best seller list for a record forty two weeks and 1,500,000 copies of it were printed.

Divorce has likewise been termed "creative" and likewise openly and widely suggested as a therapeutic or developmental measure. Krantzler's book, Creative Divorce, pioneered this philosophy widely. The wide assortment of books along the same vein attest to the acceptance of this philosophy. Only the Roman Catholic Popes and a few other church leaders speak out openly in defense of strict monogamy. Pope Paul Vl's encyclical, Humanae Vitae, reaffirmed previous teachings of the Catholic Church on the sanctity of sex and marriage, among other things.

The following statement by Brunner(1945), a Protestant seminary professor, would be readily rejected and treated with some frivolity today:

> Only strictly monogamous marriage, being a sexual community of this type, does justice to the claims of personality; any other sexual union is subpersonal. Justice therefore appears in marriage as indissoluble and strictly exclusive monogamy . . . Justice appears in marriage as the prohibition of adultery in any form (p. 143).

No one is heard today talking about adultery in terms of injustice, in fact, it is almost rationalized in the opposite terms.

Fairlie (1978), a layman, attempts to restore "household dignity and status" to the seven deadly sins in a book by the same name. Reviewing Fairlie's book, Leroux (1978) comments:

> One who speaks seriously about sin in the seventh decade of the twentieth century encounters wry smiles, urbanely arched eyebrows, cocktail levity (always about lust)(p. 1).

Leroux quotes Fairlie from an interview of the author:

> (T)his is absolutely the right time to be talking about the seven deadly sins. There seem to be two things those people (especially those aged about 25 to 33) are looking for. First, after the sort of relativism of the last 150 years culminating in phrases of the sixties like "everything is relative", they are looking for some shared absolute values, something they

> can firmly put their feet on. The second is that after the sort of bland attitude toward religion and all the experiments with Oriental religions, . . . there is a growing genuine interest . . . in whether the traditional religions of our civilization, Judaism and Christianity, have something to say. The great danger is that people will return to church to find there's nothing to return to, find that the churches have become too secular, have abandoned too much of their ethical teaching (p. 1).

Promiscuity, involving the unmarried as it does, has similar impingements by social justice as adultery. Today it too is considered as creative as some, even Betty Ford, contend it is good preparation for marriage and in the long run might make for stabler marriages. Those who are alarmed about our current venereal disease endemic can only propose more and better prophylaxis. Sorokin (1956), as one of the few, noted how there had never been a national campaign against promiscuity, among other things (p. 131). Gallup (1978), in addressing a family life commission of the National Conference of Catholic Bishops, noted how nothing was being done to reduce promiscuity (p. 1). Despite the injury and humiliation--injustices all--it inflicts on many women--some half million women are illegitimately pregnant each year--society seems to accept promiscuity as a fact of life, as part of the price we have to pay for our changing mores and our dynamic way of life. The full significance of promiscuity on the family will probably never be adequately recognized. The same applies to the social injustices it creates.

There are other areas where social injustice exists in our familial relationships. The position put forward quite strenuously in recent years by the womens' liberation movement that men, and society too in many ways, look upon or treat women as sex objects is one example. There unquestionably is much truth to this assertion. The reverse, sexual and other exploitation of men by women, also exists. The Playboy organization built its reputation in a few short years largely on the consideration that women are sex objects.

Social injustice impinges on remarriages where children are involved. To a large extent, this subject has always been a foreclosed one. Children have not generally been considered as having many enforceable rights. If they have no rights, then obviously there is no element of social justice.

Drinan (1969) perceives the problem legally this way:

> A clash between the right of a divorced parent to remarry and the right of this parent's child to have some type of hearing on the question is one of the conflicts which Americans are not even ready to recognize, much less discuss . . . It may seem unthinkable to suggest that such young people should have some right to be heard on matters which affect their life so profoundly. But it must be at least recognized that a whole new and vast class of youths have been created by easy divorce, a group profoundly afflicted--for better or worse--by the law's attitude that any validly divorced adult should, regardless of his or her existing commitments to children or to an ongoing family, be entitled to marry with the same absolute ease as do persons who have never married before (pp. 55-56).

Having "some right to be heard on matters which affect their life so profoundly" implies that social justice operates here. As stated previously, there is heightened concern about our crisis with children yet how divorce contributes to that crisis cannot be said to be widely recognized. Kohut (1973) contended that about ten per cent of divorces in America are needless and that this involves about 100,000 children each year (p. 3).

This brief survey of social justice in family relations perhaps illustrates that social justice involves respect of mutual rights. If these rights are not respected or accorded, there is some diminution of social justice. For each person to be able to maximize his or her potential and live the good life, it follows there can be no severe limiting or inhibiting forces or factors affecting him or her.

Brunner's (1945) comments on justice make for a fitting conclusion here for they bear significantly on family relations:

> To know what justice is . . . the first task is knowledge. Before we can take the right way we must know what it is. Before we can mobilize our forces to put justice into action we must know what we ought to want. The specific malady of our age . . . is groping in the dark and confusion of thought. To know what is just is by no means to put the just into action, but if we no longer even know what is just, the very possibility of putting justice into action is cut off. Hence, our first task is to regain a clear, convincing knowledge of justice and the just (pp. 257-258).

The problem today for people is to recognize that social justice has many more ramifications in family relations than they think it does. It goes without saying that any disorder in our relationships militates against their viability and strength.

Social Conservation

Social conservation is much more complex than resource conservation. It is not readily reducible to controlling use and increasing availability. The word, "social", connotes people, which brings in myriads of considerations. The concern here is largely on quality or maximum development of the human potential. There is a vocal body of opinion, largely among the population control people, that holds the view that quality can and must be controlled by limiting the growth of population.

Insofar as families are concerned, there is currently no shortage of them anywhere in the world, in fact, there is said to be a vast overabundance in many parts of it. A family can be formed virtually at will by any two partners, be they consenting or accidental. Each and every day, whether conditions for their formation are appropriate or not, new families are established, just as old ones die and sick ones break down.

There is no denying that people have engaged in some form and some degree of social conservation from time immemorial. There has been a pronounced awakening to the right of all people to be able to develop their maximum potential. The United Nations Declaration on Human Rights gives some support to this concept.

To understand family conservation, it will be helpful to refer to what little data there is on social conservation. The term itself is not known to have a definition and is hardly heard of or used. Levine (Note 3) develops a "social conservation" approach to give his special field of group identity and mental health a conceptual base. He notes how most Americans want social programs to act as "comforters and protectors in time of need, rather than as doles and disrupters of established life patterns" (p. 24). He adds:

> (A social conservation approach would) operate best if national policy was sympathetic. To achieve "social conservation", we would need national family, national neighborhood and national full employment policies. These policies must be designed to recycle depleted human energy to maintain the cohesion of the family, to revitalize neighborhoods and encourage economic sec-

> urity through productive and stable work life (p. 5).

Further:

> For the "social conservation" idea to succeed, there would have to be considerable consensus, cooperation and coalition among major consumers of mental health and human services such as minority groups, working class white ethnics, suburban Middle Americans, women, youth and the aged--and the professional and lay providers of these services (p. 6).

Giardano and Levine (1977) note the destructive forces affecting the family, one being "the emphasis on individualism and self-gratification throughout the culture" (p. 50). They refer to the "hundreds of studies" by Urie Bronfenbrenner on behavior disorders and social pathology as they relate to family disorganization and remark:

> Overwhelmingly, the research shows that the forces of disorganization come not from within the family but from forces that impact on the family which the family has limited control (p. 50).

This last statement seems to say that people have a minor role to play in their own social conservation. It also assumes that they are helpless victims who need bear little or no responsibility for their condition. These propositions cannot be unconditionally accepted.

Family Conservation

From the foregoing treatment of resource conservation and social conservation, the following central characteristics of conservation can be drawn:

a. It involves the prudent use of our resources and the development of maximum potential in people.

b. A sense of responsibility is imperative; in interpersonal relationships, social justice plays an integral part.

c. It involves making some basic changes in some of our attitudes and practices, indeed, in our way of life.

d. It involves paying a certain price including giving up some freedoms and setting some limits.

e. It involves a continuing and deliberate effort on the part of all, including youth, as well as on the part of the systems and institutions.

f. It involves wholistic considerations, that is, it has to consider the part in terms of the total situation.

g. It involves some moral components such as benevolence and brotherhood.

h. In the long run, it will enhance the quality of our overall life.

i. There are no alternatives to conservation if we are to have a better society.

There are two basic levels at which family life can be strengthened or conserved. The primary level is the individual level. People, in living their own family lives, are accountable to themselves. They have to make the necessary choices and decisions and take the necessary developmental actions.

The secondary level is what might be called the "systems" level. It embraces all the various forces and influences bearing on families as well as the services rendered to them. The role played by these forces is considerable, in fact, at times it is overwhelming. If people are to be better masters of their own and their family destinies, they need to practice conservation on the individual level and to have it practiced on the systems level.

An agency engaged in family conservation on the systems level will ordinarily not have clients or students. The sole focus of a family communiversity is on the larger systems level. It is not difficult to delineate the constituent parts of the systems here. There are three basic areas:

1. The helping professions--the counseling and therapy fields, includin the legal and pastoral.
2. The family-serving professions--included here are welfare, work, the media, divorce, etc.
3. The family-serving institutions--included here are the religious, governmental, financial, etc.

Family conservation can now be defined as:

> Family conservation is a continuous and deliberate effort in building and maintaining sound foundations, based on responsibility and social justice, in our own lives, our family lives and in our family-serving professions, systems and institutions, so that our society and family life will be viable and stable.

To an important extent, family conservation on an individual level goes hand-in-hand with family conservation on the systems level. There are, of course, many limitations on what can be done about deficits on the individual level. Thus, some efforts by the helping professions will be fruitless unless individuals exert the needed effort or otherwise make some investment in themselves. Family development needs to begin in youth. If the proper foundation is not built at this time, the prospects for sound family life may be affected. Sociologists and behaviorists have singled out certain criteria that are generally found to be essential to success in marriage. Qualities that go to make for good citizenship and good emotional health virtually parallel those that make for good family development.

Family conservation on the systems level, in the main, involves seeing that their functions and services on behalf of families are as adequate, effective and efficacious as possible. These attributes go to make for their "sound foundations". Their goal should be the same as that sought on the individual level, i.e., attainment of their maximum potential. The basic function of systems is to help people through the rendering of certain services. Those that render their services with some indifference cannot be practicing family conservation to the extent possible. The adequacy, effectiveness and efficaciousness of systems is best assured by their being scrutinized and monitored by some outside and objective agency.

In terms of the family, and based on data presented by various authorities in the previous chapters, there is scope for additional efforts in family conservation. Many marriage breakdowns are, of course, averted by the various helping professions but many more can be averted. Some ignorance about marriage, the family and parenthood is overcome by myriads of family life educators but much more can be overcome. Some core issues affecting families are being attacked but more can be attacked with greater resolve and mobiliza-

Table 2

Proposed Social Indicators on the Family

Indicator	Estimated present experience	1984 Goal
Divorce	1,200,000	1,000,000
Desertion	1,000,000	900,000
Separations	1,000,000	900,000
Bad marriages	5,000,000	4,500,000
Sick marriages	5,000,000	4,500,000
Needless divorces	100,000	80,000
One parent families	9,000,000	8,000,000
Illegitimate pregnancies	600,000	500,000
Venereal disease	1,200,000	1,000,000

tion of resources. The gaps and deficits are real and they affect many families.

Family conservation implies having some social goals which, in turn, imply having social indicators. Weitzman (1978) applauds the reappearance of the family in the U. S. Department of Commerce's Social Indicators, 1976 but neither he nor the report he critiques developed the type of social indicators developed by Cohen (1970) for the U. S. Department of Health, Education and Welfare, some of which were cited in Chapter 11. Cohen states how "goals are designed as a point of departure--to help in opening up the dialogue and debate which must take place before social action is possible" (p. viii). In Table 2 an attempt is made in developing 9 social indicators on the family with goals five years hence. It is submitted that these 9 indicators bear on family viability and stability in some way. In regard to something like one-parent families, the social situation is such today that there is little consensus about the need for reducing them. Dialogue and debate on it is hardly evident. As might be obvious, family conservation is bound to be steeped in controversy--there are many delicate areas here.

To give some additional insight on family conservation, it will be helpful to adapt selected statements on conservation to the family, positioning the original texts and the adaptations in parallel columns. Dasmann (1976) gives this general view of conservation:

Dasmann	Dasmann adapted to the family
Conservation is a way of looking at the world, and a way of action based on that point of view. Those who see the world this way seek to provide for the existence of the greatest possible diversity and variety of life on earth (p. 2).	Family conservation is a way of looking at the family, and a way of action based on that point of view. Those who see the family this way seek to provide for the existence of the strongest possible foundations for families.

Commitment to conservation is afforded by adapting Mossman (1974):

Mossman	Mossman adapted to the family
We can talk, write, paint, or sculpt and use the performing arts to promote good conservation. . . To obtain good conservation, we probably must have emotional as well as intellectual involvement. Good conservation must become a part of our ethical framework (p. 157).	We can talk, write, paint or sculpt and use the performing arts to promote good family conservation. . . To obtain family conservation, we probably must have rational as well as moral involvement. Good family conservation must become a part of our ethical framework.

Adapting Mossman (1974) further:

We need to ask ourselves what really constitutes a satisfactory life. It had better not be based on material wealth, or we will have nearly insoluble problems ahead (p. 152).	We need to ask ourselves what really constitutes a satisfactory family life. It had better not be based on pursuit of pleasure or we will have nearly insoluble problems ahead.

The scope of conservation is given by Dassman (1976):

Dassman	Dassman adapted to the family
To anyone who accepts the importance and necessity of environmental conservation, it is apparent that conservationists must call into question the activities of governments, groups, and individuals. They must ask questions about the behavior and motives of people, and about ways of life and institutions. Since many who are in	To anyone who accepts the importance and necessity of family conservation, it is apparent that family conservationists must call into question the activities of governments, groups and institutions. They must ask questions about the behavior and motives of people, and about the ways of life and institutions. Since many who are

positions of power prefer no such questions to be asked, conservationists will encounter the strongest opposition. A conservation viewpoint, however, must challenge the right of nations, human institutions, and individuals to engage in activities which impair the long-term well-being of other humans, other species, or the environments on which they all depend (p. 5).	in positions of power prefer no such questions to be asked, family conservationists will encounter the strongest opposition. A family conservation viewpoint, however, must challenge the right of nations, human institutions, and individuals to engage in activities that impair the long-term well-being of other individuals, other families, or the society on which they all depend.

On the need for an ethic, Greenwood and Edwards (1973) can be rephrased:

Greenwood and Edwards	Greenwood and Edwards adapted
Clearly, we need a new ethic of resource use. But who is to say what it shall be? The concept of environmental quality is highly subjective; at least economic goals are clear-cut and tangible. It is hardly surprising that our environmental criteria are usually negative . . . What we call the good life is too often a matter of selfish acquisition and joyless consumption. The temptation, in a varied and rapidly changing society, is to opt for moral relativism, and throw all absolute standards overboard. Pursuing	Clearly, we need a new ethic on marriage and the family. But who is to say what it shall be? The concept of quality of family life is highly subjective; at least socio-economic goals are clear-cut and tangible. It is hardly surprising that our criteria for family life quality are usually negative . . . What we call the good family life is too often a matter of selfish pursuit of happiness. The temptation, in a varied and rapidly changing society, is to opt for moral relativism, and

what we think is freedom we end up enslaving not only ourselves but future generations that will inherit the consequences of our mistakes. Surely, if we are ever going to survive, we should think less of freedom and more of justice (p. 380).	throw all absolute standards overboard. Pursuing what we think is freedom and happiness, we end up enslaving not only ourselves and our children but future generations that will inherit the consequences of our mistakes. Surely, if we are ever going to be strong, we should think less of freedom and happiness and more of responsibility and social justice.

Greenwood and Edwards (1973) drew up a "Modest Proposal" which can be adapted for a family conservation program:

Greenwood and Edwards	Greenwood and Edwards adapted
Charity, it has been said, begins at home. If this country is ever going to assume a position of world leadership in environmental affairs it will first have to set its own affairs in order. With all due respect to the individuals and agencies already in the field, we offer the following seven-point program. It should suffice for the next half-century or so.	Charity, it has been said, begins at home. If this country is ever going to assume a position of world leadership in family life it will first have to set its own domestic affairs in order. Millions of Americans are now living good family conservation. With all due respect to the individuals and agencies already in the field, we offer the following seven-point program. It should suffice for the next quarter century or so.
1. Attack pollution by every available means, while subjecting all new technology to ecological review and regulation.	1. Attack family irresponsibility and social injustices by every available

2. Apply pressure for corporate responsibility. In some areas, new laws may not be needed; in any case, strict enforcement of the present laws should be tried first.

3. Educate the public in the facts it needs to choose between alternative environments. Make environmental education a part of school curriculum at every level.

4. Provide incentives for reducing material consumption. Decry at every opportunity the philosophy of endless growth. Encourage handicrafts and the do-it-yourself spirit.

5. Bring population into balance. If voluntary methods do not work, introduce selected compulsory measures, such as postponing the age of marriage. There should be no compromise on this issue; population simply cannot be allowed to grow indefinitely.

6. Propagate the philosophy of ecological wholeness. Man is no longer the measure of all things; rather, he is one species among many, and should cultivate his own ecological niche.

7. Develop a sense of the future--a means, while subjecting all new social welfare policies to family impact review.

2. Apply pressure for personal and public responsibility. In some areas, new laws may not be needed; in any case reasonable enforcement of present laws should be tried first.

3. Educate the public in the facts it needs to choose for family viability and stability. Make family conservation education a part of the school curriculum at every level.

4. Provide incentives for reducing needless divorce. Decry at every opportunity the philosophy of endless happiness and individualism. Encourage altruism and a spirit of faith in families.

5. Bring sex and happiness into balance. If involuntary methods do not work, introduce compulsory measures, such as postponing the age of marriage and limiting the right to divorce where minor children are present. There should be no compromise on this issue; divorce and licentiousness simply cannot be allowed to grow

sense of obligation to our children and our children's children. Recognize the "empire builder" for what he is: a successful criminal. Strive to close the gap between aesthetics and morality. Admit that without nature as our guide we shall all be lost (pp. 390-391).

indefinitely.

6. Propagate the philosophy of family wholeness. Man is no longer the measure of all things; rather, he is one species among many, and should cultivate his own familial niche.

7. Develop a sense of the future--a sense of obligation to our children and children's children. Recognize the individualist for what he is: a marauder. Strive to close the gap between religion and family life. Admit that without nature as our guide we shall all be troubled.

These adaptations of resource conservation to the family situation suggest many positions and situations that are not only hypothetical but extremely controversial. Resource conservationists are free to issue some sweeping imperatives and injunctions and people will, in time, generally take heed. Similar imperatives and injunctions in regard to the family would be summarily rejected. There is very little sentiment in many quarters for any but the most necessary and innocuous rules and laws to control family life. To suggest that sex and happiness be brought into balance would simply not be countenanced--there would be no meaningful agreement on what "balance" means. While resource conservationists have for some time called into question the activities of governments, groups and individuals, family conservationists could not begin to do so. While resource conservationists have made some headway in curbing selfish acquisition and joyless consumption, attempting to curb selfish pursuit of happiness for the sake of family stability is too private an issue to allow the making of any meaningful headway. It is not impossible to draw up more acceptable proposals but a start is needed somewhere.

Effecting Family Conservation

Family conservation is, as has been stated, already effected in many ways by many people and in many of our social systems. However, it needs to be effected more systematically. There are gaps and deficits in some of our social systems and services. Some forces and influences have free reign. Some policies and practices are either indifferent to, or are anti-family. Some important things go undone. Our rate of family breakdown and deterioration need not be as high as they are. Challenges will abound in the years ahead. New techniques at new levels need to be developed.

In Chapters 1 and 11, a small sampling of authorities cited an assortment of deficits in our social systems, A listing follows.

a. "widespread ignorance and stubborn indifference" toward marriage (Mace)

b. families need a "total environment" (Genne)

c. a "well-organized system of medical, social and educational supports" is needed to strengthen marriages (Ellis)

d. newer "behavior psychology" for reducing family conflict is needed (Yorburg)

e. "organized programs" aimed at "steering families" into the "proper channels" are needed (Schindler)

f. "millions of couples" desire a "greater degree of 'willness', more meaning and fulfillment" (Vincent)

g. "we callously allow good marriages to die of neglect, of malnutrition, of exposure to destructive disease" (Mace)

h. many couples give up on their marriage "before they have even had a chance to find out what it is all about" (Duvall)

i. "a lot of really important things need to be done for families in this country and nobody--but NOBODY--is doing them (Luckey)

j. we need to "reverse the present trends toward the disintegration of family life" (Billingsley)

k."our laws as well as other social policy must push in the direction of keeping families together until the child is ready to live independently" (Keniston and the Carnegie Council on Children)

l. we need to develop "family fulfillment programs" (Farson).

Factoring of the above assortment of deficits would yield at least four main categories of deficits. These deficits would be the means of effecting family conservation and would serve as the functions of a family communiversity. The deficits and their related functions are shown in Table 2.

Table 2

Deficits in family life area with their related functions

Deficits	Function
Applied sociobehavioral research; crystallization of issues	critic
Pro-family spokesman or ombudsman	advocate
Disseminator of knowledge to the masses; updating of programs	educator
Social action / social change to update systems and institutions	activist

Each of these functions will now be treated in detail with particular attention given at the end to show how they would effect family conservation. A case example will be given to illustrate each function.

The Family Communiversity as a Critic

It is sometimes said that we are engaged in a struggle for people's minds. There is a veritable torrent of ideas, ideologies and philosophies touching every aspect of family life. In a pluralistic society, it is inevitable that clashes over issues will occur. Many familial issues revolve around such basic issues as the nature and purpose of people, sex, love and marriage. In recent years, even the nature and purpose of children and women have been subjects of intense debate.

A family communiversity, in its role as a critic, has to be involved in idea-making. Change must start with new and constructive ideas. Under appropriate conditions and cirucumstances, some new ideas can give rise to social inventions, the central keys to change. To describe or criticize is not enough. Caplow (1975) writes how, "Nothing is easier than to describe some existing social condition and to complain about it" (p. 214). He adds that solving social problems "calls for more social inventors and better social inventions than we have had in the recent past" (p. 215).

Webster's Dictionary (1976) defines a critic as "one who expresses a reasoned opinion on any matter (as a work of art or a course of conduct) involving a judgment of its value, truth, or righteousness, and appreciation of its beauty or technique, or an interpretation" (p. 538).

Maddocks (1972) makes the point that the will to condemn has gone out of society in the matter of divorce and abortion (p. 67). Young (1974) sheds some light on criticism from the advertising view and asks that it be "discriminating criticism which applauds the good and condemns the bad (p. 341).

On their face, these two assertions point up a fallacy that casts an unfair and inaccurate light on criticism. Perhaps only as an extreme measure would a responsible critic find the need to resort to condemnation. Criticism has to be much more than that. Could it be that, with regard to certain things, we tend to condemn it or do nothing about it, which in the latter case, may mean going along with it. By bringing in a new dimension or perspective, a critic can add to an ungoing debate. By being constructive, a critic can help to bring people together--rather than alienate them which is sometimes likely when one is condemnatory. Criticism can serve to reduce the grey areas in human knowledge and understanding.

Taking divorce as an example--one could readily take abortion--it is hardly or simply a case of its being acceptable or unacceptable. Many of those taking the former position argue a great deal for a laissez faire policy with a minimum of regulations and a maximum of personal freedom. Some consider it necessary to recognize society's position or the common good here. Thus, a concept like needless divorce is likely to be troubling. How can that be, they may ask, when it has been adjudicated by a branch of our government ? A (competent) critic, skeptical and realistic that he is, will try to cut away at social issues from every possible direction mindful of the fact that there is no closure and that few have a monopoly on the truth in the sociobehavioral sciences. Obviously, a critic needs a dispassionate commitment to his field.

It will be helpful to touch briefly on the role of conflict since critics inevitably become involved in it, sometimes very heavily. Baldridge (1971), in discussing policy formulation, conflict and change, says:

> Conflict can be and often is quite healthy, for it may revitalize an otherwise stagnant system. If Marx taught us anything it was that conflict is often necessary and beneficial, for it constantly provokes the social system into self-examination and change (p. 202).

Self-examination, whether by individuals or organizations, is virtually indispensible for growth. The absence of conflict, in whatever area of life, could bespeak an unhealthy acquiescence.

Bottomore (1968) suggests that a critic should, in essence, play some kind of a constructive role:

> It is a vital part of any critical social theory that it should not only analyze the ills of present society and adumbrate the form of an emerging social order, but should identify the forces which are capable of bringing that new social order into being (p. 103).

A family communiversity, acting as a critic, would do more than analyze and adumbrate family issues. Ideas and proposals that can feasibly be implemented would have action programs designed for them. Bottomore further writes that social criticism is not science but in modern times it has been very much dependent upon the social sciences (p. 124). This is doubly true in regard to criticism in the family field since it is a distinct subject of social science.

Marx (1972), in speaking of the role of the social science researcher, sheds some valuable light here:

> Without entering fully into the issues of how social science can and cannot make a difference, I wish to argue that an important and little acknowledged potential for change lies in the educative role it can play in raising public issues. Such data and analysis can give us a clearer picture of the world, stripped of protective verbiage and without the usual selective perceptions (and misperceptions). If this picture involves a striking contrast between values and practice, it can be politically useful to those seeking change. It can expose the fallacies in certain common-sense beliefs about social problems and can show how in-

stitutions need to be changed since the establishment is slow at doing so.

In Chapter 11, it was seen how the university was held by some as being an institution where public issues are critically examined. Goheen (1969) states that being concerned with the advancement of learning, the university must be a "center for rational analysis, criticism and path finding" (p. 34). As has been pointed out, the universities' role in the family life field is virtually zero. As stated earlier, Brewster, Withers, Cohen, Weinberg and others speaking for the university community, have suggested that specialized institutions seem to be the most feasible approach to handling substantive social issues.

There is an interesting facet about the character of some critics. Some experts on the family are critical of philosophies that are not in accord with their way of life. Thus, many experts propounding alternative families have experienced one or more divorces or have not married. There may be some question of whether those advocating such things as creative divorce and creative adultery can be credible critics of marriage.

Case example of a family critic

An example of an issue that a family critic might assume is one like abortion. This issue is particularly appropriate because it demonstrates how a critic, functioning objectively, can bring out a new dimension into an issue rather than considering the subject as foreclosed from the outset. It also demonstrates the necessity for a critic to confine himself strictly to his professional field and avoid making pre-judgments. Whether a critic has compunctions about an issue, he has some obligation to look into it objectively rather than accept the prevailing view.

Abortion is a complex issue having ramifications in law, medicine, sociology, religion, etc. It also involves women who, besides being persons, are part of families. As stated, a family critic has some responsibility to confine himself or herself to the familial field. Kohut (Note 4) outlined this rationale to the Wisconsin State Council for Home and Family which was considering what position it should take on abortion:

> The Council for Home and Family may well be the most concerned about the ultimate answer of who shall live. However, the Council need not take an official position on this final question. It will have done its share adequately and responsibly by presenting the familial viewpoint . . . The rest is up to others. However, let it be repeated, this familial (sociological) issue ought and must be presented by someone. The Council will lead the way in American social policy debate by considering taking this position (the familial viewpoint) and promulgating it far and wide across this land (p. 6).

The familial issues in abortion are manifold: sexual activity, birth control, spousal consent, parental consent, marital unity, marital confidentiality, etc. One might contend that making abortion strictly a private matter between a woman and her physician does some violence to the concept of marital unity, assuming this concept has meaning to people. One might also contend that when there is concern about the weakening of the family that the issue of privacy would weigh less than it. It is true that in the case of extra-marital impregnation the issue of privacy takes on a new light. At the same time, when hypocrisy and dishonesty are frowned at, openness becomes a more viable issue. Then to preempt the husband entirely from the decision at a time when fatherhood is coming out of its low ebb might do some violence to the male psychology, assuming this concept is at all important. As might be obvious, the familial issue in abortion is hardly simple.

A contrasting approach to this abortion issue was taken by the National Council on Family Relations (1972), an interdisciplinary organization of family life specialists. This Council conducted a poll on abortion in 1972 and found that 75 per cent of those voting regarded abortion as a private matter between the woman and her physician (p. 2). [illegible]ut (1973) attempts to explore the implications of this polling approach as he discusses the subject of crisis in decision making:

> What does the absence of this kind of process (full consideration of the familial issue here) over abortion suggest? It could point to an indifference, to intellectual laziness or to a capitulation to the masses or to the mood of the day. It could also suggest that the issue was considered a very simple one that there was no need for any broad or deep consideration of it. It could also suggest that the wind was blowing in the right direction and there was no point in rocking the boat or complicating the issue (p. 3).

This abortion issue is probably more complex than most social issues. Ultimately, the basic issue has devolved to one of when life commences. The familial issue cannot be said to have been considered seriously. This issue illustrates the necessity for a critic to shed preconceived notions and biases. The possible outcome of an issue should not stand in the way of a critic's objective examination of it. Finally, it must be said that courts ordinarily are considered as having a limited role in the making of social policy.

In summation here, a family critic would effect family conservation in the following ways, among others:

a. "raise public issues", "fix responsibility" and "generate moral outrage" (Marx).

b. cause more "self-examination" (Baldridge)

c. offer "new ideas for a better social order" (Bottomore)

d. engage in high-level "policy making" (Dror)

Would carrying out these different tasks strengthen families? Responding simply, proponents for these kinds of things would hardly make suggestions if they were non-effectual. This position, of course, depends a great deal on the recognition that there is a need for these tasks. If our systems are operating as adequately and as effectively as possible, there is, of course, no need to fix responsibility for them on anyone or to generate moral outrage. Similarly, if one does not believe that people's attitudes and philosophies are shaped by ideas or that one idea may be superior to another, then a family critic is not needed. It is submitted that family life, no less than other fields, can benefit from a critic. If other fields do, then the family can too.

The Family Communiversity as an Advocate

After an issue has been critiqued, the next phase is some sort of advocacy. To critique an issue and leave it there, is to do but half the task. Most academic sociologists and think tanks do just that, by and large. That happens to be the extent of their role. Marx (1972) writes:

> Until recently sociologists have been hesitant to involve themselves in questions of society. . . . Some analysts may also recoil at policy making's implicit assumption of behavior and choosing for others. . . Unfortunately, the resolution is too often withdrawal, no recommendations and simple contentment with having documented a problem. A division of labor here may be practical. Many social analysts lack the temperament and skills for community power struggles and policy implementation (p. 24).

In taking up an issue for advocacy, one must first decide whether one is going to support it or oppose it. Shostak (1974) speaks of position taking in this manner:

> To claim and maintain a personal position on social reform issues requires at least three kinds of effort on your part: empathy with distant others, imaginative involvement through irregular pathways of research, and bold personal judgments where the crowd may think otherwise (p. 9).

Advocacy is akin to applied social science which is concerned more with prescription than description. Using Gans' (1971) terminology, policy design and research are concerned with "what can be" rather than "what is" (p. 21). The question, "what can be", implies that something else is possible that is better, more effective, more appropriate, more efficacious, or more satisfying. It has to be something of the first step in the process toward social change.

Manser (1973), in her manual on family advocacy, writes that for the Family Service Association of America and its member agencies, "the name, the emphasis, and the effort to define and refine the purposes, goals, and methods of family advocacy service have received increased attention in recent years" (p. ix). She defines advocacy as "a professional service designed to improve life conditions for people by harnessing direct and expert knowledge of family needs to the commitment to action and the application of skills to produce the necessary community change" (p. 3). She adds that the purpose of family advocacy is "to ensure that the systems and institutions with direct bearing on families work for those families, rather than against them" (p.3). She further talks about advocacy goals which "include not only the improvement of existing public and voluntary services and their delivery, but also development of new or changed forms of social service" because, as he notes, any institutionalized service may be in need of change to achieve its stated purposes in today's world (p. 3). She also notes how it is concerned "with provision of a humane social environment for all and is related to problems common to all" (p. 3).

Manser touches on some basics on advocacy:

> All family service agencies should advocate for the family as a primary institution, essential to the healthy development of individuals so that they function at their maximum capacity in all life's roles and tasks (p. 5).

She adds:

> (T)he family service agency . . . becomes also a family advocacy agency when it simultaneously accepts responsibility for trying to change those external forces and conditions that bring people to the agency, affect adversely the ability of many families to function well, lower the quality of family life throughout the community, or bar families from effective use of services intended to help them (p. 6).

In its approach, Manser states that family advocacy as carried out by a family service agency depends heavily for its knowledge base on casework and other direct-service programs (p. 5). Today's situation where "growing awareness of impersonality and rigidity in organizations", she goes on to say, "meant to serve people created the case-to-cause-and-back-to-case aspect of family advocacy" (p. 6). She outlines the six essential parts of the family advocacy process, the same as in casework, as: definition of the problem, case study, diagnosis, treatment plan, implementation of the plan and evaluation (p. 6).

Some of the kinds of activities that a family advocate would take on, this social worker states, are consulting with an agency official on behalf of a distressed client in getting through the bureaucratic maze, working for the enactment of critical legislation, approaching a client's creditor, landlord, public official, etc. By and large, family advocacy by a social work agency is undertaken because a client, client group or a potential client has somehow come to its attention. General issues and problems do not comprise its routine fare.

Sunley (1973) , another social worker, states that "family advocacy offers a way for agencies and staffs to bridge the gap between the many cases of individual grievances against social institutions and the broader-scale actions needed to bring about institutional change" (p. 163). He discusses the frustration of advocacy on behalf of one client which will bring no change in the institution involved and calls for some kind of social action to fill the gap (p. 143). He stresses the need for commitment by the advocate to the individual and his cause and also the need for accurate information including that from collateral sources (pp. 144-145). One of the steps in family advocacy, Sunley adds, is intervention, the type to be used depending on the nature of the problem, the objective, the nature of the adversary, the degree of militancy to which the agency will go and the effectiveness of the method. He describes fourteen kinds of interventions: studies and surveys, expert testimony, case conferences with other agencies, interagency committees, educational methods, position-taking, administrative redress, demonstration projects, direct contact with officials and legislators, coalition groups, client groups, petitions, persistent demand and demonstrations and protests (pp. 151-157).

Much is occasionally made in some quarters of how society seems to be a helpless victim of cultural determinism. Many trends have been successfully predicted, as George Orwell demonstrated. Today, however, people are open to the necessity for thwarting or deterring the occurrence of some impending and undesirable changes. The World Future Society (1979) asked its readers for comments and suggestions on how to reduce the likelihood of a future coming about resembling Orwell's 1984. This was done after great publicity was given to a commentary which argued, among other things, that, to cope with certain catastrophic events, governments might be forced to impose much more stringent social controls on their people. Apparently recognizing the limited options, "voluminous responses" were received reflecting the readers' concerns about the need for some limits (p. 110). In the last several years, American public opinion was successfully mobilized against our development of supersonic airliners.

This latter incident demonstrates that people are capable of going after the facts themselves, considering the consequences of certain events and taking action. One might say that between letting the clock run its course and moving the clock back, which latter is both difficult and unacceptable to many, there is a middle position, that of making it stand still, especially when it is likely to serve a worthy social purpose.

There are any number of challenges for the family advocate today. A family communiversity, in acting as an advocate and having an interdisciplinary understanding of the issues, will be able to cover a much wider front than the social work advocate who is confined to the casework approach. The following example will demonstrate this point.

Case example of a family advocate

A provocative illustration of a matter for family advocacy is society's handling of a substantial proportion of its maritally troubled and of divorce generally. Despite our knowledge explosion and despite the many repurcussions from divorce, it is submitted that there are still some facts about it that are not adequately recognized. Scanzoni (1974) was earlier quoted as saying that "relatively little thought and research have been expended on marital disorganization" (p. 457).

Perhaps one reason for this apparent gap in our knowledge and concern is that the handling of divorce is diffused among so many different helping professions that, given the minimal amount of collaboration and cooperation among them, one professional group does not know specifically what another professional group does, or how it does what it does. Perhaps also, every group is sufficiently occupied that it has no occasion to find out or to be concerned. Also given the difficulties in semantics between different professions, one group may be reticent to question what another group does. It may come as a surprise for lawyers to learn that social workers and therapists handle somewhat the same kinds of cases as they do. Under these conditions, it is possible that lawyers will make some unwarranted assumptions about breakdown in their cases.

For decades, lawyers have stated quite without equivocation that 999 out of 1000 marriages coming to their attention are already dead. Hunt (1970) brought this assertion out in his elaborate account of the Chicago divorce system (p. 38). Kohut (1973) challenged this assertion and found from his sociolegal survey of divorcees coming from the reputedly best divorce conciliation system in the nation--Wisconsin's--that 10 per cent considered their divorce as needless or as a mistake (p. 123).

The ramifications for advocacy of this finding of needless divorce are many and varied. A listing follows.

a. That some marriage conflicts handled by lawyers are not necessarily resolvable through the use of legal remedies.

b. That some lawyers are not entirely competent in handling all marriage conflict cases in their incipient stages.

c. That many clients do not know what they want when they go to see their lawyer about a divorce.

d. That some children are needlessly deprived of both natural parents by needless divorce.

e. That some child advocacy agencies are handling some cases they would not be, were it not for the fact that some divorces were needless.

f. That local, state and national bar associations have not been known to be concerned about the possibility that some lawyers mishandle many marriage cases.

g. That social workers, counselors, psychologists, psychiatrists and clergymen have not been known to dispute or challenge the efficacy of lawyers' handling of divorce cases.

h. That law schools have not been known to be seriously concerned about the possibility of some inadequacies in their family law course.

i. That courts, legislators and governors have not been known to be concerned about the possibility of some inadequacies or ineffectiveness in our divorce system.

j. That civic, business and religious leaders have not been known to be seriously concerned about the possibility of some inadequacies and ineffectiveness in parts of our divorce system.

k. That law students have not been known to be seriously concerned about the possibility of some inadequacy in their family law course.

The above propositions perhaps illustrate that the wider the background an advocate has, the better able he will be to detect inadequacies and injustices in our social institutions and systems. None of the latter can be considered immune from the family advocate's scrutiny. Until such time as some of these inadequacies are acted on, our systems and institutions will continue to function in the same way. It would appear that there is an unquestioning stance on the part of many people in and out of the divorce system. The issues raised here have much to do with the condition of our family life.

To sum up, a family advocate would attempt to effect family conservation in the following ways, among others:

a. engage in "community power struggles and policy implementation" (Marx)
b. work for "what can be" rather than simply accept "what is" (Gans)
c. "improve existing public and voluntary services and their delivery" and also develop "new or changed forms of social service" (Manser)
d. work to bring about "institutional change" (Sunley)
e. work to reduce the likelihood of an undesirable future (World Future Society).

The ability for advocacy services to be instrumental in bringing about some change would depend heavily on the advocate developing workable programs and seeing them through to some kind of fruition. The possibilities are obviously there in abundance.

The Family Communiversity as an Educator

The third method by which family conservation is to be effected is through education, an indispensible agent in bringing about social change. At the outset, it should be emphasized that family life educators abound all over the nation so there is nothing unique about the role of the educator in family conservation.

Americans are said to be the most educated people in the world though in 1978 it was estimated we had about 11,000,000 who were functionally illiterate. The implications of just this latter fact for the family have hardly been recognized. Education is one of our nation's major concerns, but as vast and exploding as it is, there is still room for much innovation. More and more leisure time is becoming available today. Self-improvement has become a popular exercise as people seek to maximize some of their potential. The family has a key role to play insofar as its members are concerned.

It will be helpful to examine some of the challenges and opportunities for education. Bronfenbrenner (1972), a child and family development specialist, issues this challenge:

> There is a growing body of evidence that the process of making human beings human is breaking down in American society. The signs of breakdown are seen in the growing rates of alienation, apathy, rebellion, delinquency and violence we have observed in this nation in recent decades . . . The causes of breakdown are of course manifold, but they all operate in one direction--namely, to decrease the active concern of one generation for the next (p. 4).

Much of the humanization process, many behaviorists say, is the family's responsibility.

Duvall (1970) makes much the same point here when she says, "More than ever before in its colorful history, the world requires a serious widespread effort in personality development" (p. 23). However great the need, the most needy are always difficult to reach, a matter that has been perennially a problem for educators and behaviorists alike.

Developing families seem to be rather vulnerable. Even though we are all sort of experts on marriage, we are often confronted with myths, ignorance and misinformation. People in need or in marital trouble need to know who and what can help them so they can take appropriate action. Goldstein and Katz

(1965), in discussing society's concern with marital problems, state, "There is a growing need not only for more knowledge in this field but for agencies to disseminate such knowledge (p. 344).

Geismar (1972) calls for the development of a service program geared for young families for "humanizing the urban environment or finding the means of enabling families . . . to become oriented to an increasingly complex, specialized and bureaucratized social structure" (p. 9). He accepts Kahn's social work concept of "development provisions" because it is a shift in social work emphasis from an exclusive concern with remedial or problem oriented services. Pointing out its need for young families, Geismar adds, "Its justification can be based on the value premise that society has as great a responsibility to help those who are uninformed or alienated or confused as those who are in serious trouble" (p. 9). Geismar further adds that bringing community resources or even knowledge of their existence to families may serve to prevent crisis or breakdown in the future (p. 22). Since this kind of task is not therapy, there is no reason why a family casework agency alone can perform it. Providing information on a one-to-one basis, while effective and needed, is hardly going to reach the masses.

Farson (1969) likewise calls on the family service agency to "take a fresh look at its role--adopt a model other than treatment and deal with healthy families" (p. 68). He predicted that the family service agency of the future will become an "all purpose 'family fulfillment program'" through which families will be able to achieve new heights in their lives (p. 71). He proposes that this function not be carried out in the regular manner in a "center" but in some other setting. This new service will use available technologies as well as ones to be invented and he calls for more experimentating by family service agencies in the use of the mass media (p. 74). In his explanation for the latter, Farson seems to substantiate what Duvall stated above:

> What we have failed to do, miserably, is to use the mass media to show people being themselves. The family shows on television are much maligned, and rightly so . . . We need to use our airways to show people what it is like to be human--and nobody now gets a chance to see that on television except in a rare moment of a newscast or documentary film. All we see is people being something other than they are. So we are confused about what it is like to be human; we simply do not know (p. 75).

Speaking of the future, Farson (1969) adds:

> The "future" doesn't have to happen to us . . . The future is here now. Actually, more than ever before, we have the opportunity to make the future what we want. We do not have to be victims of it. We now have some social technologies for inventing our own future. We can plan. We can help make it possible for families to invent their own futures and achieve their goals (p. 76).

What Farson is calling for here is the development of a specialized family agency that can fill new needs, devise new programs with new approaches and seek to reach the vast millions.

Knowing what to do about a marriage problem can be a harrowing experience to many people. The kind of information available and the efficacy of the helping services can go a long way in determining what happens to a given family. Duvall (1970) states that "far too frequently, marriage is given up as a bad deal before either of the partners has given it a chance to succeed" (p. 178). A simple issue like conflict overwhelms many people and impells some into improvident action. Thus, there is a need for things like a proper understanding of human conflict and how to handle it. L'Abate and L'Abate (1977) state that "conflict is part of our lives so we need to use it to get us together, not to set us apart" (p. 20). Ackerman (1958), a psychiatrist, dwells extensively on how conflict can become a positive growing experience if handled appropriately (pp. 84-90).

For those to whom marital conflict, when personally unresolvable, calls for a legal remedy, L'Abate and L'Abate (1977), a psychologist and social worker respectively, bluntly point out the following:

a. It costs more to destroy a marriage than to build one.

b. The lawyer will do the work (get you a divorce), and you will not learn anything.

c. Your lawyer will have an investment in seeing your marriage ended (p. 70).

For those who are not aware of the above pointers, an educator has a task of some dimensions to perform.

The need for applying and implementing some of the information obtained from social research should be obvious yet it is overlooked or disregarded to an extent. Several decades ago, Ernest Burgess, a pioneering family sociologist, noted how much good research sits and gathers dust on library shelves waiting to be applied. Rheinstein (1949) called for intensive research on divorce and concluded by saying, "Finally, if and when all this work (research on divorce) is done, a powerful organization should be created for educational and other efforts to assure the adoption of such legislation" (p. 691).

Some scientists have been concerned about the dissemination of information from their research. The American Association for the Advancement of Science, Committee on Science in the Promotion of Human Welfare (1960), considered this responsibility in its 1960 Report:

> We conclude that the scientific community should, on its own initiative, assume an obligation to call on public attention those issues of public policy which relate to science, and to provide for the general public the facts and estimates of the effects of alternative policies which the citizen must have if he is to participate intelligently in the solution of these problems. A citizenry thus informed is, we believe, the chief assurance that science will be devoted to the promotion of human welfare (pp. 1475-1476).

Blume (1974), noting how the above Committee had done "precious little", relates how in 1963 the Scientists Institute for Public Information was formed to "seek out, inform, and enlist scientists of all disciplines in public information programs" (p. 228). The rationale behind this movement, Blume adds, lies in its attempt to break the "monopolies of information" (p. 228). A family communiversity can fulfill an important role in disseminating sociobehavioral data on family life, of which there is a multitude. Because the family cuts across so many disciplines, an institution specializing in the family can do this task most aptly.

Family life education is a subject area in many schools and colleges as well as in some adult education programs. It began to flourish about three decades ago and is still struggling. A National Commission on Family Life Education of the National Council on Family Relations (1968) developed the following definition:

> Family life education is a fairly new educational specialty but one for which there is a steadily increasing demand. It

> is a multiprofessional area of study which is developing its own philosophy, content, and methodology from direct experience with families and collaboration of such disciplines as home economics, social work, law, psychology, sociology, economics, biology, physiology, religion, anthropology, philosophy, and medicine. It includes a number of specialized areas, among which are interpersonal relationships, self-understanding, human growth and development, preparation for marriage, and parenthood, child-rearing, socialization of youth for adult roles, decision-making, sexuality; management of human and material family resources; personal, family, and community health; family-community interaction, and the effects of change on cultural patterns (p. 121).

As broad as this definition is, it is inadequate today for it does not include applied social science, systems analysis, social marketing, social psychology, social psychiatry, educational psychology, communications and public relations.

Brown (1970) states that, "In the 35 years that professional family life educators have been formally organized into the National Council on Family Relations there has not been agreement on a single definition for family life education although many were offered that were both serviceable and acceptable. The sixties did not produce a universal definition" (p. 518).

Though the above National Commission on Family Life Education (1968) speaks of the need for family life educators "to be capable of dealing with the formation of social attitudes and goals" (p. 212), it seems to restrict their role in the main to some level of teaching. However, one of the steps it suggests for establishing community-wide family life education programs is ascertaining community conditions that operate positively or negatively for family development (p. 213). The Commission lists seven activities that such a group might engage in but all of them relate to curriculums, resource persons or materials, all of them basic but nonetheless focusing on direct teaching to students in some sort of classroom situation.

Hendrickson and Hendrickson (1970), in commenting on the above definition, suggest its broad scope is the basis for much of the difficulty in implementing functional programs at the classroom, community and national level (p. 443) and suggest further that television offers "wide open possibilities" (p. 450).

There is a massive amount of family life education materials in use in many schools across the nation. Some question the efficacy of some of it. L'Abate (Note 5) asks, "Why has traditional FLE (family life education) not reached the promise and fulfilled the many needs that appear so pervasive all around us?" (p. 2). Duvall (1965) writes that these courses are sometimes expected to prevent divorce, eliminate venereal infection, abolish prostitution, and reverse the trend toward earlier marriages but suggests this expectation is quite unrealistic. Her general conclusion is:

> Marriage courses have been proven to be remarkably effective in all measures used to evaluate them to date. They have a unique role to play in (1) dispelling ignorance about love, sex, marriage and family relationships; (2) assisting young people emerging from their parental families to clarify their own sense of identity; and (3) providing valid conceptions of what to expect, with the attitudes and skills related to competence in marriage and family living (p. 184).

Rodman (1970) surveyed an assorted number of textbooks on marriage and the family and concluded with such descriptive terms as: "grossly terrible", have "substantial generalities", "filled with conventional wisdom (and folly), "can be sharply improved", etc. (pp. viii-x). He offers advice in his book to teachers who are "saddled with poor textbooks" and hopes that persons involved with teaching and publishing, as well as parents, will "blush with shame at the quality of the product" heretofore present and hopes they "will work to improve it" (pp. viii-x).

There occasionally are proposals made that communities should establish family life councils to serve as a rallying point for family life education and action. These councils would look into the various services provided families, serve as a coordinating agency and undertake various projects. Some communities have developed such councils or committees and are performing some invaluable functions.

To meet the challenges in the decades ahead, it is imperative to think globally and creatively. The audience is vast, there is a degree of thirst for information and there are some sophisticated resources available. The applied sociobehavioral sciences need an educational vehicle to bring new ideas into the marketplace.

Meyerhoff (1965), an advertising executive, proposed that the same kind of advertising techniques that have been successfully used to well products, from soap to ships, around the world should be used to promote American democracy abroad. He said:

> We lead the world in our ability to create desire for advertised products. This has not come about merely by chance. It has happened because advertising men know how to make advertising do its job: to get definite, measurable results. Successful advertising is persuasion; and successful persuasion motivates action. This does not apply only to products; it applies also

to the acceptance of ideas (p. 127)(emphasis added).

The same principles are likely to be as applicable to families as to democracy. Teamwork between family life and advertising people would be needed to develop some possible promotional programs. The Advertising Council, a consortium of advertising agencies involved in public service promotion, is involved in a number of national social programs.

There are an unlimited number of ideas on families that can lend themselves to mass communication. For example, Fromm (1966) talks about the "socially patterned pathology of love" in our modern society (p. 97) and how people need practice in the art of loving (pp. 91-112). Appropriate educational materials in this area could be developed and promoted.

Kotler and Zaltman (1971) hold the view that social marketing is a "promising framework for planning and implementing social change" (p. 3). They add that "the application of the logic of marketing to social goals is a natural development and on the whole a promising one" (p. 3). They believe that specific social causes could benefit from marketing thinking and planning although social marketing typically has to do with the market's core beliefs and values whereas business marketing often deals with superficial preferences and opinions. Marketing men, they add, by their training are finely attuned to market needs, product development, pricing and channel issues, and mass communication and promotional techniques, all of which are critical in the social area (p. 11).

Wiebe (1952) raised the question, "Why can't you sell brotherhood like you sell soap?" (p. 679) and he examined four social campaigns to determine what conditions or characteristics accounted for their relative success or lack of success. He found that the more the conditions of the social campaigns resembled those of the product campaigns, the more successful the social campaigns (p. 680).

Perhaps society expects too much from formal education and too little from informal education. The challenges and opportunities for both in the family life area are enormous.

Case example of a family life educator

The concept of social marketing is a challenging one for family life education. There are any number of ideas that could lend themselves to sophisticated advertising techniques. Three possibilities are love, fatherhood and divorce. The idea of love, much maligned today as Fromm points out, could lend itself to a wide variety of themes for the various age levels. Some people need to know such things as what it is and what it is not, how it grows, develops and is healed, etc. Messages on divorce could examine its desirability for a particular person, alternatives to it, its various effects, etc. Fatherhood is something of a neglected occupation in America so men need reminding of it.

Short appropriate messages on these themes could be produced and carried in various newspapers and magazines. Generally, these ads are promotional in that they carry a solicitation for a donation. Corporations have been known to subsidize part of the advertising costs here. "Smokey the Bear" ads, done through the Advertising Council, reportedly have been quite successful in preventing some forest fires. Advertising is a vast enterprise in America. Its possibilities in behalf of our basic institution have yet to be tried.

A summary of a variety of tasks a family life educator might get involved in along more creative lines follows:

a. reaching the millions of functionally illiterate

b. making "human beings human" (Bronfenbrenner)

c. "the world requires a widespread effort in personality development" (Duvall)

d. "there is a growing need for (new) agencies to disseminate knowledge" about the family (Goldstein and Katz)

e. society has "a great responsibility to help those who are uninformed, or alienated or confused" (Geismar)

f. "available technologies" need to develop "family fulfillment programs" and "inventing our own future" (Farson)

g. applying some of the research that is in our libraries (Burgess)

h. "a powerful organization should be created for educational and other efforts" (Rheinstein)

i. scientists need to "provide for the general public the facts and effects of our problems" (American Association for the Advancement of Science)

j. "break the monopolies of information" (Blume)

k. family life educators need to be capable of dealing with the social attitudes and goals relative to the family (National Council on Family Relations)

l. television has "wide-open possibilities" (Hendrickson and Hendrickson)

m. some "grossly terrible" books on marriage need replacing (Rodman)

n. promotional advertising of social causes (Meyerhoff)

o. social marketing is a "promising framework for planning and implementing social change" (Kotler and Zaltman).

Would carrying out of these tasks strengthen families in some way? Like any education, the possibilities are there and they can be immense. An enormous number of factors determine the latter. The hope of the world has always rested in part on education. This dictum applies no less to the family than to other areas.

The Family Communiversity as an Activist

The fourth and perhaps most important way in which a family communiversity can effect family conservation is through the role of an activist. An activist is a "doer" which Time (1968) in its "Essay" describes as follows:

> The Doer is self-starting, and constantly in motion. His ego is proof against reverses. He is likely to be a moralist rather than an ideologue--a Ralph Nader instead of a Mark Rudd. Because he combines pragmatism, idealism and creativity, he can accept life's ambiguities--and then synthesize them into surprising new patterns. In the Doer, wrath at the status quo translates into useful social action. In the revolutionary, it accumulates; unable to find release, it bursts into antisocial violence (p. 46).

Time (1968) adds that in spite of the many institutions that have become "too big, remote, indifferent" and in spite of the fact that "millions of people the world over . . . have made 'powerlessness' one of the chief complaints of the age . . . today's individual is anything but powerless against the system" (p. 46). Quoting John Gardner who said, "Most human societies have been beautifully organized to keep good men down", Time adds that to keep democracy vigorous, the U. S. needs plenty of "constructive dissenters" and "self-appointed critics" for "there will never be enough" (p. 47). Finally, Time notes that many Doers find their identity in law schools for "an understanding of the law, which binds the citizen and his institutions, is a highly useful civic weapon in calling society into account" (p. 47).

Smith (1974), president of the American Bar Association in 1973-74, in commenting on how President Nixon obstructed justice in the Watergate case, typifies the character of an activist when he says:

> When I see things wrong, I want to change them. Lawyers are supposed to make this system work. We can't sit back and watch from the sidelines (p. 3).

An activist develops "wrath at the status quo" because, as Smith says above, he sees something wrong. To know what might be wrong requires having all the vital facts and making a judgment on them. To know what to do about the problem and to go out and do it are immensely difficult tasks which is perhaps why there are so few activists. Sheinberg and Nelson (1965) note how the applicability of knowledge to action is "troublesome", moreover, "what seems to be consistently overlooked is that perfectly valid knowledge in part has a low probability of guiding action effectively" (p. 2). They cite Bennis, a social scientist involved in updating various institutions, including universities:

> The numberless blue-ribbon task force reports, and the social science research upon which they are based, get better; but the problems still get worse. One sees remarkable, even great men make terrible mistakes--not because they are ignorant or evil, but because they seem incapable of acting on what they know. Some mysterious element seems to step in and disarm knowledge as a guide to action (p. 1).

One thrust of a family communiversity's role as an activist would be to attempt to bring about some change in the systems and institutions bearing on families. Zaltman, Duncan and Holbeck (1973) define social change as "the process by which alterations occur in the structure of a social system" (p. 2). As the word implies, the activist does not passively wait for alterations to occur; he actively seeks to make them occur.

Conger (1978) takes society to task for trying to cope with many of its social problems in the "same basic ways" as it did in Biblical times which are in contrast with the "great leaps" in scientific technology in the same time (p. 139). He calls for "new social inventions" and in regard to marriage breakdown we have "no answer . . . except separation and divorce" (p. 139). He suggests that the world needs:

> (B)etter methods of human and social development to achieve a just and equitable society; neither surveys nor armchair techniques can create them. They can be developed only by means of action-research, which conceives, develops, tests and evaluates various methods in real life situations among the people . . . This requires a marked change on the part of many social institutions currently providing single solutions based upon the methods of a single profession; there is a need to develop multi-disciplinary integrated programs to deal effectively with (them)(pp. 139-140).

Conger further calls for the development of "research stations". One type would create new ways of "increasing family harmony" (p. 140). He notes how we have "vested interests in the way things are done now, and are apprehensive about the implications of any tampering with society", and that "social scientists are wary of attempting to create social inventions and generally prefer to analyze rather than invent ways to bring it about" (p. 140). He further notes "the difficulty of a social institution in adopting new ways does suggest the value of establishing alternative social institutions and removing the monopoly given to most existing social institutions" (p. 141).

Zimmerman (1976) also has some reservations about some social programs:

> The vast array of social programs . . . are not designed to ensure the viability of the family as a social system through its entire life span, and it is clear that they do not (p. 554).

Brown (1970), who defines action simply as "doing something", also has some doubts about progress being made here:

> Many advances emerged during the decade of the sixties but it is not possible to say that action programs on behalf of improving the family were invented during this time. Rather, long registered patents for family action programs suddenly became valuable because new uses had been found for them (p. 598).

The above statement by a social worker is true to some extent but even in the social work field it is hardly accurate. Thus, crisis intervention really came to the fore as a therapeutic technique during the sixties and a wide assortment of crisis intervention centers were widely established many of which flourish to this day.

Jewson (1971), executive director of the National Council on Family Relations, feels there is room for much work and strongly supports the formation of local family life councils under the aegis of the Council. She writes:

> Only an infinitesimal amount (of work) can be carried out on the national level by NCFR's small staff, or by the 27 members of its executive committee, the 15 board members of its elected board, and the 41 chairmen of NCFR affiliated councils. But envision what a network of councils in cities large and small working together throughout the nation could accomplish! Consider what NCR's 4225 members could contribute to such a movement! The time is ripe for NCFR members, and NCFR affiliated

> state and regional councils the country over to ponder . . . and to initiate the establishment of local councils in their areas (p. 250).

The divorce situation, which is where over a million families a year find themselves, presents an important area for an activist's concern and effort. Our divorce system generates some needless divorces but there is little recognition that it exists. Hansen (1968), a former Milwaukee divorce court judge, talks about them with unusual candor. In discussing a case where a recent divorcee phoned him and castigated him for "ruining" her life, he writes:

> She is one of hundreds of thousands of spouses who, feeling that a family situation is no longer endurable, start divorce proceedings, not because they want a divorce, but because they know of nothing else to do, nowhere else to turn. Many more, perhaps most of those who come to a divorce court, have given little consideration to the consequences of divorce, to the alternatives to it, to whether or not a divorce will bring more problems than it it is expected to solve (p. 272).

Along the same lines, Ralls (1953), a supervisor in a Washington state family court, from her experiences in presiding over 4,000 hearings and conferences in 4 years, is convinced that "at least half of the people who start divorce suits are really hoping that something will stop them before it is too late" (p. 26). These couples insist, Ralls adds, that they want a divorce but at the same time they are wishing that somebody will step in and straighten things out, but tragically nobody does (p. 26). There has, of course, been a great change in thinking about divorce in the two and a half decades since Ralls wrote the above, but to an appreciable extent it still exists, as Kohut (1973) demonstrated.

Lawyers play a vital role in whether a family continues or ends. Redmount (1960), a clinical psychologist well acquainted with legal education, makes this evaluation of lawyers' training. In the opening sentence of his paper, he says:

> It is a paradox that counselors at law come to know substantially much about the law and so very little about counseling. The explanation may lie in the simple fact that law schools offer little or no instruction in counseling and, even if inclined, would not easily know who to go about it (p. 249).

He concludes his paper by saying:

> The fields of industry, education, religion and health have all developed skills--sometimes even professionals of their own-- to deal with the personal nuances and perspectives that enter into and affect activities and operations in these fields . . . It is a curious phenomenon that law does not share in this professional and social growth. In fact, it is a sad observation, because it is through the development of the counseling function, as one important means, that the profession of law can rise in dignity and value. Lawyers, in their professional function, can and need to be something more than "legal beagles" and bristling advocates (p. 266).

The leadership in the bar does not seem to be open to new approaches here. Thus, in December, 1972 it was reported on CBS radio that the then-chairman of the American Trial Lawyers Association stated that a lawyer has no obligation whatever to do anything for a client who comes to him for a divorce except get the client that divorce.

Vincent (1973), speaking of whether physicians can render aid in "marital health", writes:

> Physicians have been among the first and most vocal critics of their own profession's inadequacies in treating sexual and marital problems. We have yet to hear the same degree of professional self-criticism from lawyers, social workers, teachers, ministers and even psychologists (p. 291).

Burch (1979), psychologist-director of a metropolitan divorce court conciliation service, surveyed the court's caseload of some 56,000 over a 14 year period--all of them divorce litigants and all of them voluntary clients--found that 71 per cent "went home and sought additional counseling", 23 per cent were vacillating and 6 per cent were dead and hopeless (p. 1). This latter court statistic conflicts sharply with the assertion made frequently by lawyers and judges that 999 out of 1000 marriages are dead by the time the parties come to them. Burch reportedly says how "many people are ignoring the problem of divorce and the importance of marriage" and concludes by saying that, "One of the key problems that backlogs the domestic relations court is simply that too many people are getting divorced" (p. 1).

The state has a role to play in overseeing divorce though in recent years states have been preoccupied with enacting non-fault divorce. One view, that of a Catholic bishop, Hannan (1976), of the state's performance in divorce is given as:

> (T)he state . . . by allowing divorces for the flimsiest reason, . . . is negating the efforts of the family to build virtue (p. 11).

Case example of a family advocate

There are any number of projects a family activist might undertake.

Developing and implementing programs, even minor ones, aimed at bringing about some changes in a profession, system or institution is a most monumental, formidable and professional task. To attempt to change something that others are involved in, or are doing, is to change a mode of performance that is well entrenched and buttressed by a variety of institutional and other supports. The fact is that there are lone individuals as well as large groups that do tackle the establishment and do make some progress, some of them even on insubstantial budgets. Intricate programs and intricate tactics need to be developed after the most searching research and fact-finding. There would generally be a variety of levels that one can approach as well as a variety of methods. Under the aegis of a family communiversity, the activist would attempt to work with and through a variety of groups and organizations. There would inevitably have to be much experimentation for if one approach proves unworkable another would have to be used.

A summary of tasks that a family activist might undertake just on Burch's above charge that too many people are getting divorced follows:

a. having more people with serious marriage problems seek a counselor instead of a lawyer

b. having lawyers trained to engage in a level of counseling to enable them to screen and refer cases to others

c. having law schools teach their students some fundamentals of counseling

d. having bar associations provide their members with some continuing legal education programs in counseling fundamentals

e. having divorce courts perform their function with a greater view to safeguarding the best interests of the family

f. having divorce laws with some limitations on divorce for those parties with tender aged children, all things being equal.

Are such efforts of a family activist likely to strengthen families? That is a difficult question to answer. Measuring social change is an intricate science. Changes can be small and be helpful to many people. If the action is unrelenting, it is possible, over the course of time, to bring about significant results. To paraphrase Smith's above remark, "If something is wrong, someone must change it". The activist has few options.

Operational Structure of a Family Communiversity

Some attention must now be given to the operational structure of a family communiversity. Several questions will be examined: (a) precisely what will a communiversity be organizationally? (b) how will it be staffed? (c) how will it be financed? and (d) where will it be based? Detailing the operational structure can give some clues as to how a family communiversity will carry out its functions.

To a large extent, operational structure is related to function or functions, four of which have been outlined for the family communiversity. Noting that a family communiversity is a specialized communiversity, i.e., one concerned exclusively with strengthening families on a community level, how will a family communiversity differ from some other agencies which in their own way already are carrying out some of these same four functions? Stated more specifically, will a family communiversity be a council, an organization, an institute, a center or an institution? It has been stated that a family communiversity was not in any way to be a formal institution of higher learning nor a social service agency.

Speaking of councils, Bernard (1946) states:

> (I)t is educational, advisory in nature. Its members come to-

> gether to think about problems, to teach one another, to learn from one another (p. 29).

She designates the National Council on Family Relations not as a professional organization but an organization of professionals; it is not an action group. A family communiversity is not an organization of families or of professionals although it will have some form of members both lay and professional. A family communiversity, therefore, is not a council nor an organization.

Institutes or centers are largely associated with universities and concerned with specific fields of interest. Some of them attempt to be interdisciplinary. There are a number of Family Institutes at various universities either engaged in intensive research on the family or in the training of marriage counselors.

Gould (1970) talks about "interdisciplinary institutes" which deal "not only with the problems of society but with the requisite knowledge and tools to prepare oneself for such problem solving" (p. 73). He clarifies:

> I am not speaking merely of a set of interdisciplinary institutes in which various closely related services or allied social studies, or several humanities unite. These institutes of tomorrow will have philosopnical and social aspects that go hand in hand with the scientific, and vice versa. Pollution or peace cannot be studied without scientific help. And we have enough of scientific solutions in a vacuum, where the humane consequences have been only after thoughts. Tomorrow's university will move to restore some sort of wholeness to the foci of its studies (p. 73).

If, as Gould says, studying something requires scientific help, acting on something likewise requires scientific help: a family communiversity must also have "philosophical and social aspects that go hand in hand with the scientific. As stated at various times by several authorities here, action needs to have a research base. Conceivably, a family communiversity could be an institute or a center but these terms do not distinguish it from others sufficiently.

As stated earlier, a family communiversity will have a think tank arm for its base which think tank must be interdisciplinary. Weinberg (1968) calls for modern think tanks or national sociotechnological institutes to help deal with complex social issues which will pose a challenge to the current mode and bias of universities (p. 34). His following elaboration applies fittingly to a family communiversity:

> For the essence of the national (sociotechnological) institutes must be their mission orientation and search for solutions to social problems. Their approach is predominantly engineering rather than scientific; it is interdisciplinary. Its staff, to be successful, will therefore have a deep commitment to the problem at hand rather than to the profession which they were originally trained. I speak no unrevealed truth to university administrators when I point out that this wholeness of approach, this commitment to the problem rather than to the discipline, is foreign to the university and, unfortunately, to the modern graduates of the university (p. 34).

Dickson (1971), examining the major national think tanks, describes their primary function as:

> (N)either traditional research, applied research, or development although all three are commonly performed in think tanks--but to act as a bridge between knowledge and power and between scientific technology and policy-making in areas of broad interest. They are

> closer to being agents of new knowledge and discovery rather than creators of new knowledge (p. 28).

A family communiversity would, in many ways, act as a bridge between knowledge and power insofar as the family is concerned.

Commitment,being a vital aspect of a family communiversity,suggests an institution for its operational structure. Davis (1971) writes that "institutions are not simply the goal-less, nonrational undirected aspects of human associations" (p. 64). He discusses commitment which differentiates an institution from an organization:

> The necessity and universality of commitment to purpose in the very existence of institutions seems to require the conclusion that institutions not only may but must make and hold to such commitments. If it is true that all institutions must be so committed, both organizationally and humanly, then institutional commitment is not only possible but inevitable (p. 66).

The closest organizational structure that a family communiversity is likely to be is an institution. It will have divisions (departments) including research, education, communications, field, etc. Its commitment is to families, notably the nuclear family. Its goal is family conservation. Its overall target group is the community at large.

In Chapter 11 it was variously shown that universities talk about their concern for our social condition but are unable to do hardly anything about it because of a variety of limitations. In a certain sense, a family communiversity must attempt to do that which universities cannot. It was seen also that to a large extent university presidents cannot and do not even speak publicly about their social concerns. Taylor (1971), speaking of the role of the university president, says:

> At the same time, it is generally recognized that what the society desperately needs is educational and social leadership from men of intellectual stature and human principles in the universities who can speak to the concerns of mankind and express truths that can be believed and acted upon. But most boards of control do not want that kind of leadership from the men they appoint, nor do they usually think presidents in office should make public statements on major issues . . . As a result it is only very rarely that students ever hear bold and compelling statements from their presidents on any of the most important issues now racking American and world society (p. 42).

Taylor (1971) adds:

> Since he seldom expresses his own views on public issues or declares his own position on matters of educational philosophy, his capacity for intellectual and educational leadership within the university environment and the American community is reduced to a minimum. He becomes an administrator rather than an educator (p. 43).

Although a family communiversity may not get heavily involved in "speak(ing) to the concerns of mankind" it is committed to taking an educational leadership in family life. The limitation that is tacitly imposed on university leaders rules out any kind of associational linkage between a family communiversity and any other educational institution. Complete autonomy and independence is the only route for a family communiversity.

Cohen (1970) makes an important point when he says:

> If the university is to meet this challenge it will have to find new structural patterns which permit greater involvement in policy-oriented problem and action-oriented programs (pp. 22 - 23).

Linkage with the community will be an important facet for a family communiversity. Gould (1970), who might be considered the chief promoter of the communiversity concept, speaks of this linkage with the community:

> (It) will be intimately connected with, or involved in, a network of other educational structures and media--with the community college, with secondary and elementary schools, with cultural institutions that are nearby, such as museums, libraries, theaters, art galleries, dance groups, television stations, radio, newspapers, adult education organizations, historical societies, hospitals,service organizations, among others . . . It will integrate all the community's resources to the intellectual and aesthetic needs of its people (p. 91).

The family communiversity will certainly get involved in some confrontations at times. This fact also bespeaks the need for an autonomous operation. In terms of the university, the Carnegie Commission on Higher Education (1972) states that "the campus is not well prepared to handle confrontations" (p. 3).

Zimmerman (1947), in calling for the establishment of a new institute for the family, the "American Family Institute", suggests it should be an autonomous agency (p. 239).

All in all, it is imperative that a family communiversity be completely independent. It would not be feasible or practical to tack it on to any existing agency or institution. The family communiversity needs its own executive board so that decisions can be readily made without having to go through some distant or disinterested body. This type of board would also assure the agency of having a strong commitment to the goals and principles of the family communiversity.

The family communiversity needs to be headquartered in a large central metropolitan area with access to libraries, scholars, artsmen and the communications media. This metropolis could also serve as a testing ground for new concepts and programs. Eventually, as its prestige and work load mounts and distance to other regions of the country becomes a factor, it would be necessary to establish regional branches. This decentralization would permit action and education to be undertaken more effectively and intensively on a local basis. These branch communiversities would be staffed by personnel trained in the main headquarters. It is likely that the think tank arm would not be decentralized unless it was considered desirable to enlist a secondary group of advisers and consultants. As repeatedly emphasized, the staff would be an interdisciplinary team of applied social scientists, applied behaviorists, educators, as well as communications specialists, and various field staff.

Funding would come from the usual sources: private support, foundations and certain public funds. General operating funds would come from promotion of the communiversity's various publications as well as from speaking engagements and consultations. Members or "Friends of the Family Communiversity" would provide additional funds. The agency would be incorporated as a not-for-profit corporation with tax exempt status. It would be controlled by a board of trustees and advised by a national board of advisers.

Diagramming the Model

The model begins with the family and ends with the family. The rationale behind the model for a family communiversity is the immense breakdown and deterioration of the family in our society. As stated earlier, there would be little rationale if the breakdown and deterioration were slight only. In the ultimate analysis, breakdown and deterioration devolve to a significant degree to people's inability to cope with the stresses and demands on them coupled with the inability of the various systems to minimize or alleviate their effects on people. Some problems can be coped with; some cannot. Hence, some breakdown and deterioration is inevitable.

To mobilize and help people and systems in this coping process, the concept of family conservation is proposed. It is, however, proposed only as a supplementary but special aid and not as a substitute for current efforts and services. The aim of family conservation is to build, defend, promote, protect and enhance the family. It has to involve youth too who will eventually form families.

To effect family conservation, four basic strategies or functions are proposed: that of critic, advocate, educator and activist. None of these strategies is novel but all are based on interdisciplinary considerations. Family conservation starts on a research base, that is, from the function of a critic which constitutes the think tank section of the communiversity. The other three functions revolve around the think tank section and are shown interlaid around it. Since the activist function would be the most prominent in scope and importance, it is shown with the largest polygon.

All these four strategies are targeted eventually on the community of individuals and families, one directly from each of the four strategies, and one through the family-serving professions, systems and institutions. Stronger and more viable families are the expected result from this family conservation effort by a family communiversity. For a schematic diagram of the ideal model of a family communiversity see Figure 1.

It is now appropriate to present a formal definition of "family communiversity:

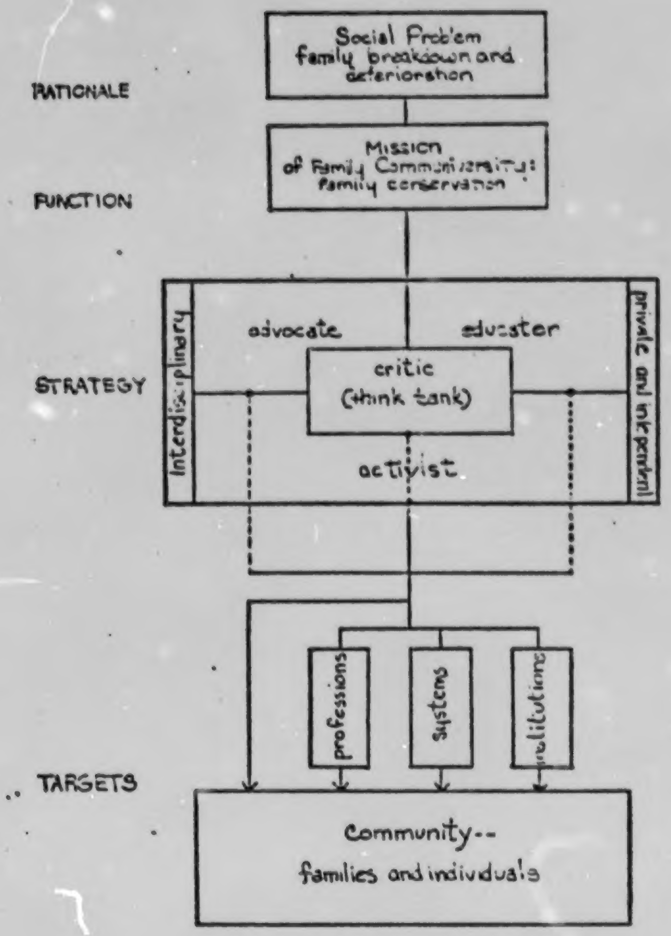

RATIONALE
FUNCTION
STRATEGY
TARGETS
Social Problem
family breakdown and deterioration
Mission
of Family Communiversity:
family conservation
interdisciplinary
advocate
educator
critic
(think tank)
activist
private and independent
professions
systems
institutions
Community--
families and individuals

Figure 1. Schematic diagram of an ideal model of a family communiversity showing rationale, function, strategy and targets.

A family communiversity is a specialized service-type institution concerned with families en masse but most particularly with the nuclear family. It is committed to their promotion, enhancement and strengthening. Its singular function is to engage in active works of family conservation which it does by serving as a critic, advocate, educator and activist for families. It focuses on the community at large rather than on individual clients or groups; it ordinarily has no formal students other than the community at large. To answer the challenges of the twenty-first century, it applies new techniques and approaches at new levels. Its thrust is interdisciplinary--applied social and behavioral sciences, law, education and communications.

Testing of the Ideal Model

The second part of the task of developing a model here of a family communiversity is subjecting it to a test or evaluation. Short of its implementation, there is no better test for a model. If there is adequate interest and familiarity with the subject matter, an outside group of evaluators can offer the following:

a. They can aid in determining the soundness of the several parts of the model.

b. They can offer insights as to any omissions, weaknesses, vagaries or inconsistencies.

c. They can give some clues as to whether there is a legitimate need for the idea or new structure.

A critic, whether constructive or destructive, by presenting his perspective, gives a measure of authenticity to the model.

Horowitz (1971), speaking as a policy researcher (applied social scientist), points out the value of a policy researcher working with or getting the views of the academic social scientist:

> (P)olicy researchers (need) to look at their problems with the detachment, universalism, generality and abstractness of the academic for they would then be able to see their policies from both sides of the political fence, evaluate them coolly for their ability to achieve the intended goal, and look for innovation when it is needed. Since it is unlikely that most policy researchers can be both policy-oriented and academic in their perspective at the same time, they need to rely on academic researchers to function as outside evaluators and critics, although these academics should obviously have a general interest in policy as well as in theory (p. 28).

Family life professionals or practitioners, all speaking from their particular occupational settings, will adequately provide the "detachment" and "generality" sought here.

The expected role of the evaluators was spelled out briefly in the cover letter (see Appendix B) which formed part of the mailing package that went out to each of them. The evaluators were asked to "give the benefit of (their) judgment on 12 statements " which were to be answered on the Likert scale. To orient the evaluators on their assignment, they were provided with a short and concise statement on the strategy and function of the "family communiversity" and another short statement outlining the rationale and implications of "family conservation" (see Appendix C).

The Evaluation Questionnaire (see Appendix D) which was developed had 12 statements designed around the most essential aspects of the model:

a. The rationale behind family conservation--three socio-philosophical issues.
b. The target groups for family conservation--the family-serving professions, systems and institutions.
c. The strategy or functions of the family communiversity--its role as a critic, advocate, educator and activist.
d. Overall judgment of the model.
e. Nomenclature--fitness of the term, "communiversity".

The evaluators were asked to check the response which most closely represented their thinking on each of 12 statements. The Likert scale was used with the following responses: "agree completely", "agree partly", "uncertain", "disagree partly" and "disagree completely". Goode and Hatt (1952) note that through the use of this scale, respondents have a wider choice thus ensuring the obtaining of more completed responses and requiring fewer statements (p. 272). A separate page was provided for open-ended comments on, as stated in the cover letter, any points "omitted, overlooked or over-emphasized". Also on this page, the evaluators were asked to give the number of years they had been engaged in family life education, research, teaching, directorship, etc.

Knowing the different interpetations made of the terms, "the family" and "families", a special point was made in the cover letter that these terms could be considered synonymous if desired.

The four-page mailing package together with a stamped self addressed envelope was mailed out with a twenty day deadline for return of the completed Questionnaire. This time was considered more than ample for all parts of the continental U. S. although by coincidence the eastern half of the nation covered all but one of the evaluators.

The basic criteria for selection of the evaluators were such that the aim was to obtain: (a) a variety of professionals who either worked, or had worked, with families in some capacity, or taught courses on the family or a related field; and (b) had at least ten years of professional experience. An additional criterion for several evaluators was their having some leadership position, either as president or director of a national family council or association, or authorship of some unique work on the family. Many of the evaluators were chosen on the basis of their contribution to the literature on the family and were quoted variously in this study. All but about a half dozen were members of the National Council on Family Relations. Some divergence in sociological outlook toward the family was sought as was some representation from the Catholic and Protestant clergy. A total of 28 experts was selected in order to get about two dozen responses. This size, although small, was considered optimal.

CHAPTER IV

THE FINDINGS

The final phase in the development of the ideal model of the family communiversity is to have it tested. The method chosen was to submit an evaluation questionnaire focusing on the key aspects of the ideal model to a select group of outside experts. The major purpose of the test was to get the experts' judgment as to the appropriateness of the proposed rationale, function, strategy and targets of the family communiversity as modelled, as well as its overall feasibility. It was, thus, desirable to have the opinion of a mixed group of outside professionals on how effective they considered the ideal model in carrying out its function of family conservation.

In selecting the outside experts, it was essential that they were adequately familiar with family welfare from either a teaching or a practitioner's point of view. At least a decade of experience was required. Almost all of the experts were members of the National Council on Family Relations, many had authored books or papers cited in this study and so it was known in advance that most of the experts had from two to four decades of experience. There was also a desire to get several experts from each of the major helping professions, including law but excluding psychiatry, as well as several family life organization or association people. Several women were included.

The test results were considered to represent a crucial part of the study. If the respondents showed general agreement with the key aspects of the model, it could be assumed that the model was generally appropriate, or, at most, in need of some minor revisions. If, however, the respondents showed strong and consistent disapproval or disagreement with a number of key aspects of the model, it would be assumed that some major revision or revisions would be needed.

Tabulation of the Evaluation Questionnaire

Of the 28 experts who were solicited by the mailed evaluation questionnaire, 24 responded, making the response rate 86 per cent. The professional background of the 22 respondents is shown in Table 3. There was 1 Catholic clergyman (a family service agency director), 2 Protestant clergymen (1 a marriage counselor and 1 in family life education), 3 women and the current president of the National Council on Family Relations. A total of 650 years of professional experience was represented by the 22 respondents. (See Appendix E for a listing of the respondents with brief biographical data on each).

Table 3

Professional background of respondents

Background	Number
Allied field	3
Association executive	1
Family life education	3
Family service agency director	2
Family sociologist	6
Lawyer or judge	2
Marriage counselor or psychologist	3
Social work professor	2
Total	22

Most of the respondents signed their name and some made liberal comments. Most respondents answered all questions; one answered only 4 of them. Each of the 12 statements of the evaluation questionnaire is tabulated in the succeeding pages, some of which are grouped into sets to include questions on a specific facet of the model. The Likert scale responses, with their abbreviations as used in the tables, were: agree completely (agree compl.), agree partly, uncertain, disagree partly (disag. partly) and disagree completely (disag. compl.).

The first two questions (see Table 4) were intended as introductory

Table 4

Statements on socio-philosophical issues

No.	Statement	Responses				
		Agree compl	Agree partly	Uncer-tain	Disag. partly	Disag. compl.
1	Family breakdown is a major national social problem in America today	9	10	0	2	1
2	The nuclear family, in spite of its weaknesses and limitations, can, with some changes and updating, be a viable and productive living arrangement for most people	13	8	0	0	0

ones to determine the respondents' general view of the family today. The strong positive responses to both questions were not anticipated. One might assume from the first statement that if a respondent disagreed completely with it, then that respondent might see little if any need for any new concepts or strategies for strengthening our family life. The one respondent who disagreed partly with this statement also disagreed partly with the statements on the three specific target areas and on all four strategies, as well as with the feasibility of the model itself.

The second statement constituted one of the assumptions of this study --the nuclear family is the form of the family on which the family communiversity would concentrate. The responses to it perhaps reflect the respondent's age level (middle age and beyond) and optimism toward the nuclear family. Again, if there had been strong disagreement about its potential, there would likely have been little need seen to buttress it.

Statements 3 - 6 concern the target areas for family conservation and hence are grouped in a set (see Table 5). The first statement (#3) was general and introductory. It sought to determine whether the respondents felt that maintenance of the status quo here was appropriate or not. The next three statements (#4-6) singled out the three specific target areas for family conservation--the family-serving professions, systems and institutions.

The responses to the target areas were strongly positive. That the respondents, all professionals, saw themselves or their associates, as well as the systems and institutions they may be involved with as having "some noteworthy deficiencies and inadequacies" is rather significant. Although it is not particularly difficult for anyone to concede that there is room for improvement in one's own performance or that of related systems and institutions, it is certainly another matter to suggest, or admit, that the implied "deficiencies and inadequacies" might be a cause, however remote or indirect, of some family breakdown. There was no indication from any of the comments as to whether there were any other possible targets for family conservation so it must be assumed that the three singled out were appropriate ones.

Table 5

Statements on target areas for family conservation

No.	Statement	Responses				
		Agree compl.	Agree partly	Uncer- tain	Disag. partly	Disag. compl.
3	All considered, there are many important things that can be done to make family life in general stabler and more viable	14	6	1	0	0
4	There are some noteworthy deficiencies and inadequacies in some of our family-serving or helping professions	16	5	0	1	0
5	There are some noteworthy deficiencies and inadequacies in some of our family-serving systems (e.g., divorce, welfare, work, etc.)	13	7	0	1	0
6	There are some noteworthy deficiencies and inadequacies in some of our family-serving institutions (e.g., churches, government departments, financial, legislatures, etc.)	15	4	0	1	0

Statements 7 - 10 (see Table 6) dealt with the strategy issues, i.e., how family conservation was to be effected by a family communiversity. On the whole, the responses were strongly positive again. The least needed or beneficial strategy was that of critiquing while the most needed one was that of educating. One respondent who disagreed completely with the need for a critic, commented, "The marketplace of ideas is full of effective

Table 6

Statements on strategy of a family communiversity

No.	Statement	Responses				
		Agree compl.	Agree partly	Uncer-tain	Disag. partly	Disag. compl.
7	The family today could benefit from an active and competent social critic who would clarify the various complex social issues bearing on it	8	5	4	2	2
8	The family today could benefit from an advocate who would aggressively tackle some of the forces and influences bearing on it	11	3	3	2	1
9	The family today, including youth and extending to old age, could benefit from more varied and creative programs in family living	11	6	3	1	0
10	The family today could benefit from an activist who would attempt to bring about some social changes in our family-serving agencies, professions, systems and institutions	10	5	4	1	1

and competent critics", and as to an activist, this same respondent stated we do not need "an activist" but "activists, which we have". The other respondent who disagreed partly with all of this strategy set and the target set of statements commented:

> I have strongly negative reactions to the implication of programming family life . . . on a direct basis; one encourages, enables the interpersonal relationship and commitment that constitutes a family; one doesn't program it . . . on a sociological basis; take a look and try to do something about those forces/pressure which impinge upon the quality, strength of family life--you can't program it . . .

This latter view contrasts rather sharply with that of Farson (1969), a social worker, who was quoted earlier as seeing the coming need for family service agencies to help people by becoming "arrangers of experiences" and "inventors of futures" through systems analysis and "family fulfillment programs" (pp. 67-74).

One respondent who agreed completely with the first 8 statements and the 10th one was uncertain about the family communiversity acting as an educator. He explained his position thusly:

> Deviation on item # 9 arises from the implication that variety in programs, of itself, is progress. We have suffered from an avalanche of varied but one issue solutions in the last 15 years. Also from piecemeal remedies ignoring core issues.

It is noteworthy that the first major shift in reaction occurred on these strategy statements. Suggestions as to where to focus the need for improvement drew largely positive reactions but suggestions on how to bring about changes or improvements drew an appreciable proportion of uncertain and negative reactions. Perhaps these strategies did not relate sufficiently to the set of targets. Despite the appearance of these negative reactions, there were no clues given about any alternative strategies. Hence, it could not be considered that any of these four strategies was inappropriate to the extent of meriting amendment or deletion.

Table 7

Statement of judgment on overall feasibility

No.	Statement	Responses				
		Agree compl.	Agree partly	Uncer-tain	Disag. partly	Disag. compl.
11	The model as outlined here offers a feasible and challenging approach that could help to create some conditions that will conduce to stabler and more viable family life	2	4	12	2	1

Statement # 11 was a critical one that sought to obtain the respondent's overall judgment of the feasibility of the model (see Table 7). It drew a preponderance of uncertain and negative reactions. The term, "feasible", was intended to convey effectiveness, workability and practicalness. On a logical basis, if, as there were here, strongly positive reactions for the need to upgrade the three basic target areas and mildly positive reactions to the appropriateness of the four strategies, it would have followed that there would be at least mild agreement about the feasibility or appropriateness of the model. That there was not, leaves this important question somewhat unanswered.

Some clues as to the uncertain or negative reactions are given from an examination of the open-ended comments at the end of the questionnaire. One respondent who registered no disagreements to any of the 10 statements but who was uncertain about the efficacy of the model, commented:

> Unfortunately, your particular invention is only one link in a complex chain of factors that have a bearing on the family. For a more detailed expose, see (my) forthcoming (named book).

Another respondent commented:

> The ideas in the model are not completely new as much of this is happening now, though more is needed. An effective approach to these goals is likely to be coalitional and incremental therefore.

The respondent who expressed uncertainly about the efficacy of the model

Table 8

Statement on nomenclature for new agency

No.	Statement	Responses				
		Agree compl.	Agree partly	Uncer- tain	Disag. partly	Disag. compl.
12	The term, "communiversity", is an appropriate one for an institution that is to be involved in family conservation on a community level and that will be based essentially on applied socio-legal-behavioral sciences	1	5	7	2	5

but who commented, "I have thought of a similar one myself", may nevertheless be considered as the best endorsement one could receive here. This synonymity of ideas might be capable of outweighing some of the negative reactions obtained on this statement.

The final statement (# 12) on the proposed name to describe the new agency had no direct bearing whatever on the model itself. The name given to any new agency can certainly be helpful for identification purposes but it is by no means compelling. The term is an amalgam of two words, "community" and "university", intended to show the basic thrust and the general character of the new agency. It was included here partly to determine if and how well the respondents could make this correlation. That many of them did not, in fact, judging from some of the comments, it seems to have conjured up some strange notions, is of no consequence to this test. One respondent did ask, "is there any prototype in existence that could be used as a standard by which the proposed agency could be judged?" (see Table 8).

(For a complete tabulation of the evaluation questionnaire, see Appendix D).

Restructuring of the Ideal Model

The remaining task in developing a model for a family communiversity is to re-examine the ideal model and determine how, in light of the test made, it can or needs to be restructured. It is thus necessary to consider and weigh the composite views and comments made by the respondents to determine what changes, if any, would improve the ideal model. Getting outside input was the primary purpose of having it tested. Having 22 people instead of only one involved in this development process gives the model a measure of authenticity and credibility. Implementation of the model could thereby be facilitated.

Brief attention will be given to each of the structural points of the model as related by the set of statements in the evaluation questionnaire. The rationale for the model, that is, the need for strengthening the nuclear family nationally, was accepted by almost all the respondents. Although most of the respondents were in their middle age or past, they were, or had been, actively involved in some capacity with families, hence in a position to appreciate its overall status. There are, in fact, any number of family life professionals in these same age groups who are far from content with the nuclear family. Therefore, strengthening of nuclear families is a task that is appropriate for the model.

Family conservation, the central function of a family communiversity, as new and general a concept as it is, did not evoke any appreciable disagreement from the respondents. This concept was most readily translatable into target areas where gaps in services to families were most likely to exist. These gaps could serve as crucial centers for strengthening families. The strong agreement that there were "noteworthy deficiencies and inadequacies" on all three levels--professions, systems and institutions--demonstrates that these target areas were appropriate. There were no suggestions made by any of the respondents for additional targets. The terms, "systems" and "institutions" are both broad and could conceivably include some peripheral entities. Thus, the media, although not strictly "family-serving", has a profound effect on the family and could have been considered as a system, to wit, part of the communications system. All considered, the targets for family conservation should be allowed to stand unchanged. No structural change in the ideal model is required here.

The proposed strategy for the family communiversity brought some disagreement from the panel of experts. Development of the appropriate strategy for any agency can be an extremely critical issue. It can be the difference beteen its success or failure. Whenever any group of people join together to devise plans on how to solve or attack a particular problem, no matter how much agreement there may be about its nature, there are invariably as many plans as people. It may be recalled that Zimmerman (1947) suggested at one point that the family could be stabilized simply by educating "the Plutarchs" (p. 809). In any event, one might hypothesize that if the targets are properly chosen, there will be less likelihood of the strategy being ill-conceived.

The fact that there was substantial agreement about the four strategies developed here yet the model's feasibility was rather strongly challenged could be cause for concern. The apparent discrepancy could be due to the respondents having any or several of the following reservations, among others:

a. There are other strategies, perhaps some equally compelling and effective (though none were hinted).

b. The four strategies developed here, no matter how they might be implemented, could not make a meaningful contribution toward the attainment of the overall objective.

c. Nothing additionally or significant can be done for families than is now being done; a new concept and a new agency are not necessarily the answer.

d. It is impossible to effect the strategies on a meaningful basis; it is impractical to propose action on a community level.

e. People will not change; the situation cannot be improved; family breakdown and deterioration are inevitable to a large degree.

Although these five probable "reservations" may have some merit, they hardly related specifically to the judgment statement in the evaluation questionnaire which said:

> The model as outlined here offers a feasible and challenging approach that could help to create some conditions that will conduce to stabler and more viable family life.

Therefore, the "reservations" such as the impossibility of doing anything more for families, for whatever reason or reasons, the folliness of the concept of family conservation, the possibility of the family communiversity being rejected, or not being able to get funds, etc., are not relevant to the issue of feasibility.

Though one respondent felt there were already plenty of activists, one might ask what they are doing and why there are still "many important things that can be done to make family life in general stabler and more viable" (statement #3)? To cite a concrete example, do the critics and activists now functioning recognize that the non-behavioral approach lawyers take toward divorce, or the cumulative effects their approach has toward families nationally? There may be a question of semantics here as some respondents may not fully understand the scope and significance of an interdisciplinary approach in family relations.

The term, "feasible", is an incisive one. It is likely that if the statement in the evaluation questionnaire read, "The model . . . offers a possible approach that could help to create some conditions that will conduce to stabler and more viable family life", a greater number of positive responses might have been received.

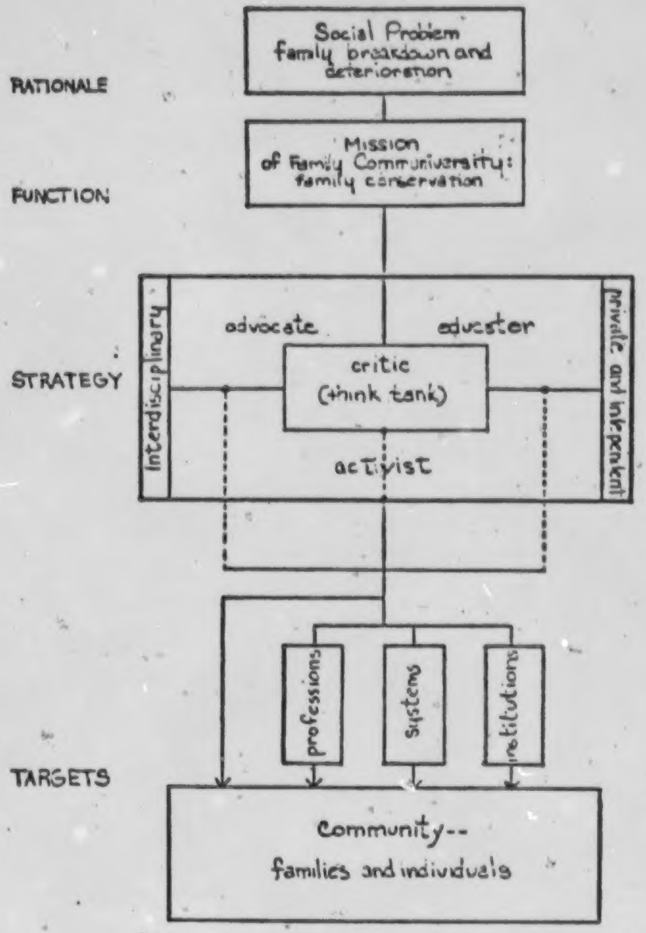
That the majority of respondents--total of 11--felt uncertain rather than partly disagreeing or completely disagreeing--total of 3--is significant, if one concedes there is both a difference and distinction between being uncertain and being in disagreement.

The four statements on strategy all say, "The family could benefit from . . . a social critic . . . an advocate . . . an educator . . . an activist . . . ". A majority of the respondents--as high as 11--believed that the family could benefit from their efforts. It is reasonable to deduct that attempts to effect these strategies could, all things being equal, help to create some conditions that will conduce to stabler and more viable family life". To hold otherwise, is tantamount to saying that current services of these kinds are superfluous which is something that few are likely to concede.

In the absence of any specific suggestions from any of the respondents for any different or additional strategies, it must be assumed not only that the four proposed here are basically sound and appropriate but that they could strengthen or conserve some families in some way. None of the strategies need to be deleted or changed and none need to be added.

Based on the overall evaluation of the responses of the 22 respondents, there is insufficient evidence to demonstrate that the ideal model of the family communiversity developed in this study needs any major restructuring. The two minor changes are the attachment of "conditions" or "reservations" about the ideal model's feasibility and its name designation. The restructured model (see Figure 2) will therefore be substantially the same as the ideal model except for these two stated "reservations".

One final point is in order about the model. As developed here, it would be the starting point for further development. This further development would come some time during the implementation stage. Simon (1961), in discussing the search for a course of action, says:


RATIONALE
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(think tank)
activist
private and independent
TARGETS
professions
systems
institutions
Community--
families and individuals

Figure 2. Schematic diagram of a restructured model of a family communiversity showing rationale, function, strategy, and targets. (Feasibility of the ideal model was questioned by 15 out of 21 of the respondents testing the model; appropriateness of the name for the model was questioned by 14 out of 20 of the respondents).

> Thus far, we have assumed that the set of possible actions is known in advance to the decision maker. In many, if not most real-life situations, possible courses of action must be discovered, designed, or synthesized (p. 163).

Other "sets of possible action" for a family communiversity, or a related agency, must await further "discovery, design, or synthesis".

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary of Research

In attempting to cope with any major social problem, new concepts and new structures often offer the best hope for enhancing their resolution or alleviation. When families are in turmoil like they are today, it is necessary to ask whether some of yesterday's social concepts and structures are adequate and effective. If there is a need for resource conservation, there is likely to be a need for family conservation. If there is a need for new agencies in other fields, there is likely to be a need for new agencies in family life.

Family conservation, the central task of a family communiversity, was defined and determined on the basis of various analytical and experiential considerations. Essentially, it is concerend with what families and systems additionally need for maintenance of their viability and integrity. It is also concerned with the forces and influences bearing adversely on them. Family conservation was defined as, "a continuous and deliberate effort in building and maintaining sound foundations, based on responsibility and social justice, in ourselves, our families, and in our family-serving professions, systems and institutions". A family communiversity was briefly defined as, "a specialized agency involved in family conservation on a community level".

Family conservation has an individual level and a systems level. On an individual level, it implies such things as having appropriate goals and norms, cultivating values, making right decisions, being responsible in our interpersonal relationships and having due regard for our impact on, or contribution to, the common good. On the systems level, family conservation is essentially concerned with the adequacy and effectiveness of our family-serving professions, systems and institutions. Updating the adequacy and effectiveness of the latter is likely to improve the climate and conditions for more stable and viable family life.

Determining how to effect family conservation involved looking at two basic questions, first, singling out appropriate target areas (what to effect), and, second, singling out the appropriate strategies (how to effect it). Apart from individuals and families as indirect targets for family conservation, the three main ones are those professions, systems and institutions serving or affecting families.

The precise inadequacies and ineffectiveness of the three entities on the systems level is not entirely known and was not a subject of investigation in this study. It was, however, hypothesized that there were some "noteworthy deficiencies and inadequacies" in some of them. The respondents who tested the ideal model almost unanimously agreed on this point. This finding was significant for it was seen from the review of the literature that there was some ferment in some professions and institutions.

Although it is difficult to factor out from a complex of societal needs those that can serve to conserve families, four such needs or functions were derived for the family communiversity's strategies. It was deduced that, by acting as a critic, advocate, educator and activist, the family communiversity could help to bring about some measure of family conservation. The heart of any new effort in enhancing or strengthening families is determining the kinds of social change that are needed and the points at which one should attempt to intervene. An outside change agent is often more effective here, indeed, it is often indispensible. The majority of respondents testing the model supported these four strategies with most favoring the need for education and advocacy.

The model was tested by a random group of 22 family welfare experts. A short evaluation questionnaire was mailed to them and then tabulated. The overall evaluation was that the ideal was substantially sound. The rationale for the new agency, its three target areas and its four strategies were not seriously questioned or challenged. Whatever reservations most of the respondents had about the model had to do with its overall feasibility. Perhaps the uncertainty had to do whether implementation of the model would bring about any desired results. The need for more experimentation on behalf of family betterment seemed to be established.

Conclusions

There are three main conclusions arising from this study.

1. The nuclear family offers an adequate foundation for a large segment of society to build their family lives on. It makes certain demands on people which requires them to make some changes and adaptations. Simply to change the family or to change the systems and institutions is not enough. Those who are unable or unwilling to make the necessary changes are eventually likely to look for various family alternatives. Family conservation is based on the premise that the nuclear family is worth investing in. Some other family types would not lend themselves to conservation.

2. There are a variety of deficits in our systems that affect families adversely. Facets of our family-serving professions, systems and institutions are not functioning as effectively or as adequately as they might.

Many times, the survival of a particular family stems from this inadequacy or ineffectiveness. While there is some recognition that more can be done to strengthen families, there is no general recognition that some breakdown and deterioration of families stem from the inadequacy or ineffectiveness of our social systems. Family conservation calls for a new ethic toward the family and also for new approaches in helping families. This proposition that deficits in our society are partly responsible for the condition of the American family may be referred to as the "deficit theory" of family relations.

3. To change some social conditions bearing on the family, requires more than the current remedial, supportive and ameliorative efforts. Some families will continue to break down needlessly until some core factors and conditions are changed. A new independent specialized family life agency, a family communiversity, working within an interdisciplinary framework, will have the necessary latitude to attempt to bring about some updating of the relevant systems. There may be other ways of conserving families more effectively but four basic ways are through the family communiversity acting as a critic, advocate, educator and activist. The challenges and demands in the decades ahead call for more earnest mobilization of resources under the aegis of a new specialized agency working on the community level.

Recommendations

There are a variety of recommendations that might emanate from this study. The family is a fertile field for both action and research. Seven are given here.

1. The ultimate test of the worth of any new idea or concept is putting

it into action or implementing it. This need is doubly present when the idea is for a model that is concerned about people and about improving the quality of life. The challenge to implement the model here is further heightened by the fact that most of the outside experts testing the model here were either uncertain or doubtful about its feasibility. Is family conservation a realistic and discrete function? Are the strategies devised here reasonable? Are the target groups appropriate? Can a family communiversity produce some of its intended results? Perhaps the ultimate question here is whether American family life can be further strengthened appreciably?

Implementing the model of the family communiversity developed here would require the establishing of an agency. An elaborate structure would not be needed initially. There are any number of prototypes for a think tank arm. One professional, with the help of consultants from several other fields, could attempt various projects. Perhaps the first place to start would be to do some muckraking research, disseminating the findings, and, regardless of the results of such dissemination, look for points to intervene. It is not necessary to have a big power base or to mobilize public opinion. Many activists are today able to make a national impact using unorthodox methods.

2. Other ways of testing the model could be developed. A larger group of experts could be selected. Instead of a random selection, criteria for a more representative selection could be devised. There were no consumers represented in the group of experts in this study, nor were there any young people. Implementation of the model on some small scale could be attempted in which case criteria for measuring the effects of one's efforts would have to be devised.

Determining the social costs of family breakdown and family deterioration could be the basis for an intricate and comprehensive study. For some time now, the social costs of such things as alcoholism, the common cold and accidents have been well known, publicized and steps taken to alleviate them. In view of the occasional assertions that the wide extent of family breakdown is indicative of our crumbling civilization, such a study might be of critical national and geopolitical importance. The social costs here are not minor. They certainly extend into the billions of dollars every year. Perhaps if there were some concrete figures here, society might take notice of them and be more concerned about alleviating some of the problem.

4. Development of a model for an agency to help more families become and remain viable and stable might take an entirely different approach from the one taken here. There are undoubtedly possibilities for other agencies with different functions, different targets and different strategies. Perhaps the strategies developed here might bear some refinement. A study might also be made to demonstrate that nothing new needs to be done for families.

5. Social indicators bearing on family viability and stability appear to be non-existent. They abound in other fields. Social indicators might be developed for such issues as divorce, separation, desertion, sick marriages, part time marriages, group marriages, number of people seeking or needing counseling before marriage and before divorce. With the development of social indicators, society might be impelled to look into the question of some goals here. This subject raises many value judgments which perhaps largely explains our reticence to explore them seriously.

6. The quality of life has become a very important concept today.

Being a highly technological society, much of our concern has centered largely on inanimate tangibles that lend themselves to engineering and electronics. The condition of the family has not figured in here to an important degree yet. Could this be because family life specialists are not making adequate input into the subject? There is some concern about the extensive alienation in our society but little attention seems to be given to the alienation, some of it needless, brought on by family breakdown and deterioration. There is also currently great concern about social justice but again little attention is given on how it bears on family life. There would appear to be some deficits here.

7. A general concern that bears on many of the above recommendations is that of our society needing to give the family its due. A number of authorities have noted how the family tends to come last in our priorities, and how it tends to be taken for granted.to some extent. There are some barriers of reticence and resistance which hold us back. In spite of some shifts, even notable ones, in our thinking and practice in certain areas of marriage and the family, there are some indications that we have largely what we want. Seeking excellence in family life is not an easy issue to grapple with,especially in a democratic society.

APPENDICES

Ten current national social problems, judgments made about them and actions taken to deal with them

Problem	Judgment made	Some actions taken
Civil rights	historic discrimination of blacks	monumental Supreme Court decision handed down; new Civil Rights Act passed; various government bureaus and programs set up
Education	excessive illiteracy	massive federal aid to education programs enacted and launched
Poverty	excessive impoverishment	massive "War on Poverty" program launched; federally funded Community Action Programs, etc. launched
Crime	excessive lawlessness	massive "War on Crime" launched; Law Enforcement Assistance Agency set up
Pollution	excessive filth in our air, water, etc.	massive federal clean-up standards enacted under Environmental Protection Agency; strict enforcement measures set up
Cities	financial hardship, blight, etc.	massive federal revenue sharing programs launched; new Department of Urban Affairs created
Transportation	excessive chaos and inadequacy	massive new highway and safety programs set up under new Department of Transportation established
Energy	excessive over-usage and underdevelopment	massive federal development and control programs under new Energy Department; ten year program launched seeking independence from foreign oil
Cancer	excessive incidence	massive federal programs under new National Cancer Institute established
Heart disease	excessive incidence	massive federal programs under new National Heart, Lung and Blood Institute established

APPENDIX B

109 North Dearborn St., Ste. 405
Chicago, Illinois 60602

April 24, 1979

Dear

I am working on my doctorate (at the University of Sarasota) and my dissertation is on a subject of the family that may be of great interest to you. It is entitled, "A Descriptive Model of a Family Communiversity" -- I am only designing a model and not implementing it. In a word, a family communiversity is a new agency that works on new levels, using some new approaches and aimed generally at meeting the many current and forthcoming challenges facing families.

Having constructed a model for this new agency--setting out its general rationale, objectives, structure and strategy--I need to have it tested. For this purpose, I have selected a variety of professionals who for at least one decade have either worked directly with families in some capacity or have taught courses on the family at some level.

You have been selected as one of some 28 evaluators and I would like you to feel you have an important role to play here. I would appreciate your taking a few minutes and giving me the benefit of your judgment on 12 questions I have drawn up to be answered on the Likert scale.

To help you understand the substance of the questions, I have first defined in a general way the two terms, "family communiversity" and "family conservation". The questions bear on a few issues relating to the family (or families, if you will) and then follow a series that comprise the key components or functions of a family communiversity.

At the end, I have left a few lines for any comments you might wish to make about any of the items or about the model itself. If you feel I have omitted, overlooked or over-emphasized something, I will be pleased to have your further thoughts.

As I have a deadline to meet here, I would appreciate your returning your completed questionnaire--you need not sign it--within one week if at all possible or by May 15, 1979 at the latest. A self-addressed stamped envelope is enclosed for your convenience.

Later this spring, after I have tabulated all the responses received, I will be pleased to favor you with a copy of the tabulations.

Thank you for your time and attention.

Sincerely yours,

Nester C. Kohut

Encs.

APPENDIX C

Definition of Terms

Family Conservation

Family conservation is an ethic or approach to family betterment. It is concerned with the broad field of family functioning, family viability and family stability. It is involved in promoting and working for better ways and means of strengthening foundations for more wholesome family life and facilitating conditions for greater development of families. Essentially, it is effected in four ways: as a critic, as an advocate, as an educator and as an activist. It engages in a degree of social change as it studies, takes positions, and implements, as necessary, or seeks the upgrading of the various laws, policies, practices, procedures, agencies, professions, organizations, systems and institutions impinging on, or affecting, the viability and stability of families. The needs and demands of the 21st century are going to be such that new techniques and approaches will be needed to help families function and survive. All these functions can best be furthered in a new and distinct agency.

Family Communiversity

A family communiversity is a specialized action agency designed to work in the field of family conservation (defined above). Responsible action is based on study and thought so the communiversity has a think tank as its base. Its thrust is applied sociolegal-behavioral science. It is neither an institution of higher learning nor a social agency rendering service on a one-to-one basis. The national community is its client. The prefix in the word "communiversity" comes from the word "community". Though it is concerned with family instability and family deterioration, its basic concern is a few steps back from prevention and amelioration. Thus, it seeks the development of sounder foundations and conditions for family life.

The family communiversity is a private and independent entity allied to no particular school of thought or philosophy. It is, however, broadly ecumenical. It is not intended that the family communiversity act or speak for all families but rather for a particular segment of it. This segment is substantial in size which, in a word, has faith in families, but more particularly, in nuclear families. Committed to action--social change--the communiversity designs specific conservation programs which it implements.

APPENDIX D

EVALUATION QUESTIONNAIRE

The following questions are intended to serve as a test for a model of a family communiversity. Please check the category that best fits your thinking.

	Agree completely	Agree partly	Uncer-tain	Disagree partly	Disagree completely
1. Family breakdown is a major national social problem in America today	9	10	0	2	1
2. The nuclear family, in spite of its weaknesses and limitations, can, with some changes and updating, be a viable and productive living arrangement for most people	13	8	0	0	0
3. All considered, there are many important things that can be done to make family life in general stabler and more viable	14	6	1	0	0
4. There are some noteworthy deficiencies and inadequacies in some of our family-serving or helping professions	16	5	0	1	0
5. There are some noteworthy deficiencies and inadequacies in some of our family-serving systems (e.g., divorce, welfare, work, etc.)	13	7	0	1	0
6. There are some noteworthy deficiencies and inadequacies in some of our family-serving institutions (e.g., churches, government departments, financial, legislatures, etc.)	15	4	0	1	0
7. The family today could benefit from an active and competent social critic who would clarify the various complex issues bearing (on it	8	5	4	2	2
8. The family today could benefit from an advocate who would aggressively tackle some of the forces and influences bearing on it	11	3	3	2	1
9. The family today, including youth and extending to old age, could benefit from more varied and creative programs in family liv- (ing	11	6	3	1	0
10. The family today could benefit from an activist who would attempt to bring about some social change in our family-serving agencies, professions, systems and institu- (tions	10	5	4	1	1
11. The model as outlined here offers a feasible and challenging approach that could help to create some conditions that will conduce to stabler and more viable family (life	2	4	12	2	1
12. The term, "communiversity", is an appropriate one for an institution that is to be involved in family conservation on a community level and that will be based essentially on applied sociolegal-behavioral (sciences	1	5	7	2	5

Add any comments you wish to make about any of the items or of the model:

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Number of years in family life (as director, etc.) ________
Number of years in family service counseling ________
Number of years in teaching family sociology or in family life education ________
Total ________

Please return your completed Questionnaire in the enclosed envelope at your earliest convenience

THANK YOU VERY MUCH

APPENDIX E

List of Respondents Evaluating Model

Burch, I. E., Ph. D.	Clinical psychologist; director of Divorce Conciliation Service, Circuit Court of Cook County, Chicago
Constantine, Larry	Counselor; co-author (with Joan M. Constantine) of *Group Marriage*; proposed establishment of National Center for the Advancement of the Family; Acton, Mass.
Duvall, Evelyn, Ph. D.	Family life consultant, retired; author of many books, including *Family Development*, *Faith in Families*, *Why Wait Till Marriage?* Sarasota, Fla.
Fleck, Hon. Harold	Chief judge, Divorce Division, Circuit Court of Cook County; former Illinois State Representative; Chicago
Fulton, Wallace, M. P. H.	Vice President, Equitable Life Assurance; former president of National Council on Family Relations; Stamford, Conn.
Geismar, Ludwig, Ph. D.	Professor of Social Work, Graduate School of Social Work, Rutgers University; author of several books, including *Early Supports for Family Life* and *Families in an Urban Mold*; New Brunswick, NJ
Glick, Paul, Ph. D.	Senior Demographer, U. S. Census Bureau; current president of National Council on Family Relations; Washington, DC
Hauser, Philip, Ph. D.	Emeritus Professor of Sociology, University of Chicago; author of many books; Chicago
Hine, Rev. James	Minister and marriage counselor, University of Arizona; author of *Alternatives to Divorce*; Tucson
Hansen, Hon. Robert W.	Retired Justice of Wisconsin Supreme Court and former judge, Milwaukee County Divorce Court; former Council member of Wisconsin Council for Home and Family; Milwaukee
Holbrook, Msgr. Thomas J.	Director, Catholic Charities of Chicago; Chicago
Kenkel, William F., Ph. D.	Chairman, Department of Sociology, University of Kentucky; author of *The Family in Perspective*; former president of National Council on Family Relations; Lexington

L'Abate, Luciano, Ph. D.	Department of Pychology, Georgia State University; author of several books, including How to Avoid Divorce (with Bess L'Abate); Atlanta
Lopata, Helena Z., Ph. D.	Department of Sociology, Loyola University of Chicago; author of Widowhood in an American City; Chicago
Mace, David R., Ph. D.	Department of Sociology, University of North Carolina; author of many books (with Vera Mace), including We Can Have Better Marriages, Marriage East and West, Marriage; former executive director, American Association of Marriage and Family Counselors; former president of National Council on Family Relations; co-founder (with Vera Mace and others) of Association of Couples for Marriage Enrichment; Winston-Salem
Moynihan, Francis, M.S.W.	Social worker; director, Family Service Bureau, United Charities of Chicago; Chicago
Reed, W. Scott	Counselor, former school headmaster; Chicago
Samenfink, Anthony J., Ph.D.	Dean, School of Home Economics, University of Wisconsin-Stout; Menomonee, Wis.
Smith, Rev. Leon, Ed. D.	Director of Family Life Education, Methodist Board of Ministries; proposed establishment of national network of Family Action Centers; Nashville
Yohe, Donald, M.S.W.	Social worker; Dean, Department of Children, Family and Community Services, Sangamon State University; Springfield, Ill.
Westlake, Helen G., M.A.	Home economist; family life education teacher, Glenbard High School; Wheaton, Ill.
Zimmerman, Carle C., Ph. D.	Sociologist, retired; former Emeritus Professor of Sociology, Harvard University; author of many books, including The Family and Civilization, The Family of Tomorrow; co-author (with Lucius Cervantes) of Marriage and the Family and Successful American Families; proposed creation of American Family Institute; Laconia, NH

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